The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
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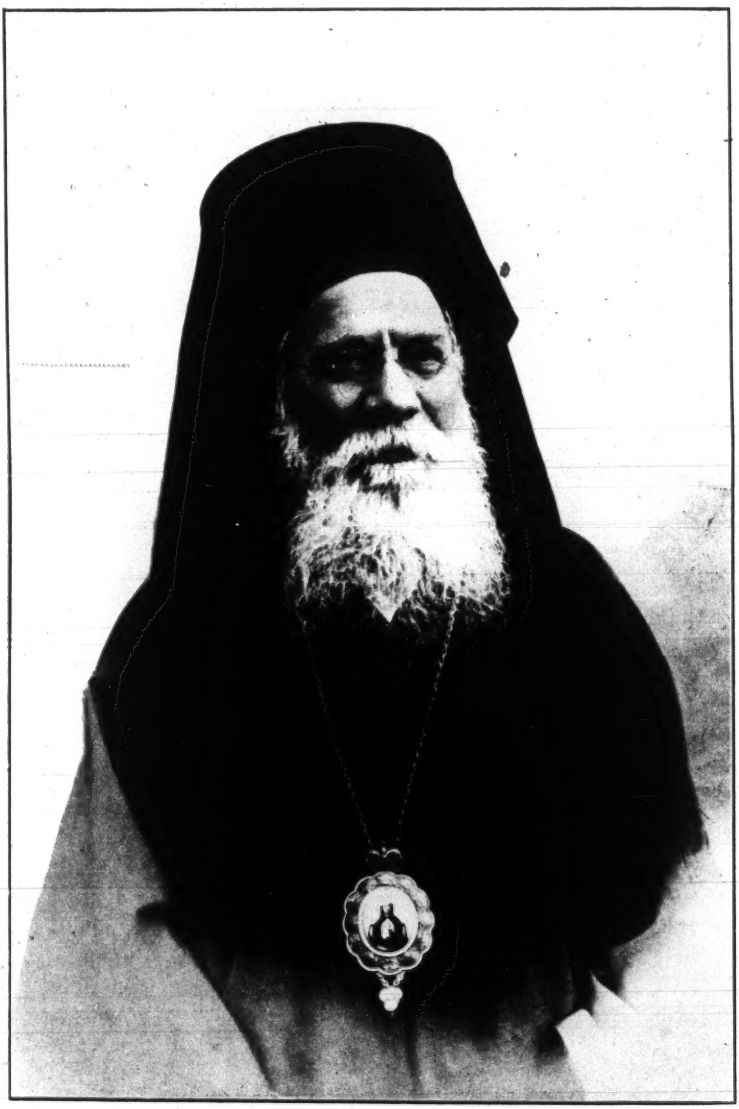


His Beatitude, the Lord Photios,
Patriarch and Pope of Alexandria, and Œcumenical Judge.
Born 1858. *Consecrated Archbishop of Nazareth* 1899. *Died 6th Sept.,* 1925.—*R.I.P.*

SEPTEMBER, 1925.] [VOL. VI. NO. 3.

The Christian East

THE NICÆAN COMMEMORATION.

THE mutual approach of the Anglican and Orthodox Churches towards Reunion has made swift progress since the despatch of the Constantinople Delegation to the Lambeth Conference of 1920 and its direct consequence, the acceptance of the validity of Anglican Ordinations by the Œcumenical Patriarchate in 1922. But it is certain that among the many outstanding happenings in our movement during the past five years, there has been none which, alike for its widespread appeal to public imagination and for its intrinsic significance, is comparable with this summer's visit to London of the Patriarchs of Alexandria and Jerusalem and of other Orthodox hierarchs, and their participation in the Anglican Commemorations of the Great Council of Nicæa in Westminster Abbey and in St. David's Cathedral.

Since a full report of that notable happening will be issued shortly by A.E.C.A., all that we will say of it here in *The Christian East* is that, whereas hitherto we have held firmly to the view that a direct discussion of Terms of Intercommunion between the two Churches would be altogether premature and fruitless, it has, in our judgment, brought into sight the time when such a discussion will be possible and profitable. Of its significance we could make no higher estimate than that. Nor can we make less. For, on the one hand, the Solemn Eucharist in the Abbey on 29th June was a Symbolic Act, which was rendered in response to a petition of the Canterbury Convocation, by which the whole Church of England, led by its Primate and Episcopate, both affirmed its faith in the Œcumenical Creed and offered its Thanksgiving for the witness and work of the first Œcumenical Council, and in which—there is no precedent in history for such a fraternisation—official delegates being present from all the autocephalous Orthodox Churches with the exception of the Jugo-Slav, which received its invitation too late to follow its wish and to be represented, the whole Orthodox Church participated symbolically. And, on the other hand, since the *personnel* of the visitors included the Patriarch Photios, the Metropolitan Anthony and other Orthodox theologians of the greatest distinction, who heretofore have hesitated at agreeing that

the Anglican Church bears the marks of an Apostolic Church, and since, while in England and after leaving its shores they announced the completion of their conversion from pessimism to optimism by first-hand study of the Anglican Church as it is, the *imponderabilia* of this memorable visit would appear to justify the conclusion that the great majority of Orthodox theologians are now favourably disposed to address themselves to a practical discussion of dogmatic differences with a view to Reunion.

The untimely death of the Patriarch Photios, which supervened at Zurich on 6th September, when he was on his way to inform the Patriarchs of Jugo-Slavia and Rumania of his change of mind towards the Anglican Church and to discuss with them the speedy assembly of a Pan-Orthodox Council to hasten Reunion, has indeed dashed the happiness at and expectation which this memorable visit has engendered, with a poignant regret. We lament the passing of the venerable hierarch not only on account of the personal affection with which he had inspired us but for the loss of his powerful advocacy of our cause. If God had lent us him longer, his authority and enthusiasm as a newly found Apostle of Orthodox-Anglican Reunion would have accomplished much. None the less, though dead, he will speak, and his work will follow him. R.I.P.

EIRENIKON FROM THE ŒCUMENICAL PATRIARCH TO THE ARCHBISHOP OF CANTERBURY.

WE append the Eirenikon the Œcumenical Patriarch addressed to the Archbishop of Canterbury, notifying his Enthronisation, and also His Grace's reply :—

To the Most Reverend Archbishop of Canterbury and Primate of all England, very dear to us and beloved brother in Christ the Son of God, Mgr. Randall; grace and peace from God the Father and our Lord Jesus Christ be with your Lordship.

We have much pleasure, by this brotherly letter as well, in communicating to your revered Grace and to the venerable Anglican Church the news of our canonical election, just accomplished by the Will of God, and subsequent accession to the All Holy Patriarchal and Œcumenical Throne of Constantinople in succession to our most Holy and most Revered predecessor Mgr. Constantine.

Attaching all the due significance and importance to the cordial relations, which, by the blessing of God, and especially during the tenure of office of your revered Grace, have been so happily

established between our own and the Anglican Churches, we are much delighted in making to your beloved Grace the assurance that in carrying out, on this sorely afflicted All Holy Throne, the heavy task which, yielding to common requests, we have undertaken in our weakness, and for which we call upon your brotherly prayers to our Lord, we will never fail, to the best of our ability, to assist as far as in us lies and do what is necessary to consolidate and promote more and more these sacred ties of love in Christ, which, while so creditable to both of our Churches, are at the same time so significant and so auspicious for the whole work of the longed-for "rapprochement" and blessed reunion of all Christian Churches.

We have also much pleasure in announcing to your Grace that, by decision both of ourselves and of our Holy Synod, the charge accorded to our Most Reverend Metropolitan of Thyateira and Exarch of Western and Northern Europe, Mgr. Germanos, to act as our own accredited representative, and representative of our Church, with your Grace, remains valid and standing also in future; we beg, therefore, that he may continue to be invested with the same love and confidence, as hitherto, by your revered Grace.

In conclusion, offering up devout prayers to the Most High that He may always bestow His gifts richly upon the venerable Anglican Church, which, so fervently cherishing Christian love, so fondly abiding by it, and, animated with godly zeal, is doing so much for the work of Christ; at the same time wishing your revered Grace health, longevity and strength from on high in your honourable and distinguished activity in our Lord's vineyard, and returning heartfelt thanks for the fraternal compliments and wishes which your Grace was good enough to extend to us in your congratulatory telegram, we embrace you in a Holy kiss and remain with love and high esteem,

Your revered Grace's dear Brother in Christ,

BASIL OF CONSTANTINOPLE.

22nd July, 1925.

To His All Holiness the Patriarch of the Œcumenical Throne of Constantinople, grace and peace from God the Father and our Lord Jesus Christ.

It is with great satisfaction that I have to-day had the honour of receiving by the hands of our brother and friend Monsignor Germanos the letter from Your All Holiness announcing your

election to the Patriarchal Throne, about which I had already communicated by telegram with Your All Holiness.

It is to me a matter of great thankfulness that the great office of the Patriarchate should now be held by one who possesses the learning and experience which characterise Your Holiness, and gives us increased assurance of the friendly relations which we hope by the Grace of God to establish with more and more firmness and hope between the Orthodox Church in the East and the Anglican Church in England and America and throughout the world. The visit which has been paid to England by our brothers, the Patriarch Photios of Alexandria and the Patriarch Damianos of Jerusalem, have excited wide interest in this country, and will serve, I hope, to the promotion of goodwill in the highest and deepest sense.

It is to me a very real satisfaction that Monsignor Germanos, Metropolitan of Thyateira and Exarch of Western and Northern Europe, should continue to hold under Your All Holiness the representative character which was given to him by your predecessors in the Phanar.

I join with Your All Holiness in devout prayers to the Most High that your Church and our own may go forward together under the benediction of the Lord Himself, and that we may be enabled to set forward year by year the advance of the Kingdom of our Lord Jesus Christ.

I have the honour to remain your faithful brother and servant in Christ,

RANDALL CANTUAR.

AN OFFICIAL ACCOUNT OF THE SECOND ANGLO-CATHOLIC CONGRESS PILGRIMAGE, BEING THE GREAT ADVENTURE OF 1925.

BY G. NAPIER WHITTINGHAM, HON. SECRETARY OF THE PILGRIMAGE.

INTRODUCTION.

"I TAKE the occasion of this great gathering to express my profound thanksgiving that the Divine Lord has stirred the hearts of you, the children of His Church in England, to revive the ancient devotion of pilgrimages to the Holy Land. . . . Do you English people make your pilgrimage and give your life to Christ as have done those who journeyed to the Sacred City this year.

. . . We shall always be eager to give you a hearty welcome at the Holy Sepulchre, and to receive you in such a way that you will feel that you are children coming to your home. . . . The Chapel of Abraham is always ready that your priests may celebrate the Divine Mysteries over the place where the Saviour died. I pray God that these pilgrimages will continue year after year, and I look forward to receiving many of you in Jerusalem next year."

Thus His Beatitude Damianos, Patriarch of Jerusalem, at the Anniversary of the Anglo-Catholic Congress in the Albert Hall, and there is but little doubt that the Pilgrimages to the Holy Lands were largely responsible for the visits of the Patriarchs of Alexandria and Jerusalem to England.

The Report of the Executive Committee presented to the Council of the Anglo-Catholic Congress goes so far as to say that " the first Anglo-Catholic Pilgrimage to the Holy Land stands out as the great achievement of the A-C.C. during last year," and that " the devotion of 215 priests and laity, with the Bishops who accompanied them, must inevitably strike the imagination of all Catholics and Orthodox and forge links in our common Christianity in the Near East. The Pilgrimage was a species of ' direct action ' carried through by permission of the authorities : and the personal visits of the delegates to the Patriarchs of Alexandria, Jerusalem and Antioch have had results that nothing can efface." The report also emphasises the fact that " for the first time in the history of our movement we have taken a share in international ecclesiastical policy." Further, the Archbishop of Canterbury, in writing to the Secretary of the A.C. Pilgrimage Association, said : " I am exceedingly thankful that everything has been happily accomplished, and I pray God that the outcome of all your endeavour may be such as you and others had in your hearts when the arrangements were first planned."

In the pilgrimage of 1925 acts of courtesy were again paid to the Patriarchs of Alexandria, Jerusalem and Antioch, and also to the Archbishop of the Autocephalous Church of Cyprus : to His Beatitude Chrysostom, Metropolitan of Athens and Primate of All Greece, and, had not untoward circumstances prevented it, we should have paid our respects also to His Holiness the Œcumenical Patriarch of Constantinople, but under the circumstances we could do no more than pay a private visit to the Phanar, where our Bishop-President, the Rt. Rev. Dr. H. Russell Wakefield, and a small deputation of the pilgrims, were received by the Metropolitan of the Holy Synod.

The second pilgrimage differed from the first mainly owing to the route that was taken. The objects of the pilgrimage were the same as before—namely, a corporate act of worship to Almighty God, the desire to increase our own devotion by praying at the Holy Places, the advancement of the sacred cause of Reunion, and the rendering of any assistance in our power to the Anglican Churches

in Jerusalem and elsewhere on our journey. But on this second adventure there was the sixteenth centenary of the Great Council which gave the true faith to the world to be remembered, and therefore, besides the visit to the Holy Places of Palestine the pilgrims desired to pay their respect and devotion to the other mother shrines of Christianity, and in some measure also to follow the journeyings of St. Paul. In our itinerary, after leaving Haifa, we visited Cyprus, Patmos, Smyrna, Ephesus, Constantinople, Athens, and the "island called Melita."

Before leaving England a solemn service of dismissal was held at St. Matthew's, Westminster, the Bishop of Willesden presiding and distributing the cockle-shells to the pilgrims after having solemnly blessed them with holy water. An address was given by Germanos, Metropolitan of Thyateira, who, speaking in excellent English, said :

> " I congratulate you from the bottom of my heart that you are to be blessed by the fulfilling of the desire which must move every Christian heart. I congratulate you that you are to be blessed by the seeing of the Holy Places over which went the feet of the Incarnate Son of God, by the venerating of the holy shrines where was accomplished the great mystery of our salvation, and to be inspired by those surroundings which have been the cradle of the Christian religion. . . . I wish that Our Lord, in Whose Name you are going, may bless your journey and bring you back strengthened in the faith of the Saviour and Redeemer of the human race, washed and renewed, soul and body, to continue the work of your vocation in Jesus Christ."

Many friends saw the pilgrims off at Victoria Station next day, including Sir Henry Lunn, who had given his personal attention to all the necessary arrangements, Mr. Sidney Dark, editor of the *Church Times* ; mention must also be made of Monsieur Dionis du Séjour, of the *Messageries Maritimes*, who did everything possible to make our pilgrimage successful.

At Marseilles we were met by the President, the Right Rev. H. Russell Wakefield, sometime Bishop of Birmingham. Once again the committee made good choice in selecting its Bishop-President. In 1924 the Bishop of Nassau's presidency was a very happy one, and the same may be said this year. Dr. Wakefield was very much at home with his flock and soon won their confidence. He was indefatigable throughout the pilgrimage in his efforts to make the adventure a spiritual success, and most certainly he secured that end. No one could have been more urbane in manner and tactful, often under difficult circumstances, and at the same time upholding the dignity of the episcopate throughout the proceedings. The pilgrims were a united body and many letters have been received

since the pilgrimage, full of gratitude for benefits received. Generous, too, were they in their gifts: they made personal presents to Fr. Cornibeer and the Secretary, and they raised large sums of money towards the work of the Churches in Palestine, amounting in all to £536 17s. This sum was divided as follows: The Patriarch of Jerusalem, £204 5s. (including the gift of a picture for the Patriarchate); St. George's Cathedral, £105, 14s. (including the presentation of a ciborium); Archbishop Anastassy, for his work among refugee priests and nuns, £82 2s. 6d.; the Armenian Patriarch of Jerusalem, £60; the Patriarch of Antioch, £37; the Archbishop of Bethlehem, £20; and the monks of St. George's Convent at Couziba, £7 10s. In 1924 the pilgrims raised £487 6s., to which was added a generous donation of £200 from Sir Henry Lunn for St. George's Cathedral, making a total for the two years of £1,223. This sum does not include collections taken on board ship, nor at the Anglican Churches in Jersualem, Constantinople and Malta.

An adventure, lasting a month, during which time, in all probability, the pilgrims saw more places and took part in more interesting events than they had ever done before, must have left many impressions which should be worth recording and passing on to those who were not so fortunate as themselves. I cannot imagine anyone who went failing to feel his interest aroused and kept up without flagging until the very end. Therefore I trust that those pilgrims who have not joined the Pilgrimage Association will do so, and that those who are already members will give lectures, addresses or informal talks whenever and wherever they have the opportunity, and thus spread the good news. The committee is preparing a series of slides for use during the autumn and winter of 1925–6, about which full information will be given later on.

It is difficult to award praise as there were so many, both among the clergy and laity, who gave unstinted help, but we must single out Canon Douglas, who acted as "foreign minister" throughout the pilgrimage and never seemed to be at a loss, no matter what language he was called upon to interpret, and to him even Patriarchs rendered obedience; also Fr. Cornibeer, who arranged the masses and other services, acted as Confessor-in-Chief to the pilgrimage and rendered much spiritual assistance to the many who needed it. Of the many ladies who gave their help we must mention in particular Miss Clarke and Miss Tyndall, and of the laymen, our two churchwardens, Mr. Bruce Gosling and Mr. Edwards; also Dr. W. S. C. Copeman, our medical adviser, and Lieut.-Colonel Shaw-Page, who, with his assistant, Mr. H. R. Pickering, representatives of Sir Henry Lunn, did their utmost to make us happy and comfortable. Nor must we forget to express our appreciation of the Rev. L. G. Bark, organist of the pilgrimage, and the members of his choir who were responsible for the musical portions of the services.

Already a preliminary announcement has been made of a pilgrimage in 1926 to the Holy Land only, though it may include an extension to enable those who so desire to visit the Patriarch of Antioch at Damascus. The Pilgrimage Association Committee hopes to establish the pilgrimage idea on a sure foundation, and very possibly it may not be securely established until it continues apart from the ambassadorial aspect of its early days and becomes purely devotional. For the more we visit the Holy Places the more we realise the spiritual power that is stored up in them and that one great object of the pilgrimage revival and devotion to these sacred spots must be to set free this power for the good of the world and the extension of the Kingdom of Christ on earth.

Part I.

The four days between Marseilles and Alexandria were four days of delight. The air was cool, the sun bright, cares were absent and we knew that the Son of God was with us on the ship. The clear vault of heaven was azure blue, as befitted the month of May, and from time to time the voices of Fr. Bark's choir were heard chanting the May carol :—

" Yes, Mary's month has come again,
The merry month of May ;
And sufferers forget their pain,
And sorrows flee away ;
And joys return, the hearts whose moan
Was desolate erewhile
Are blithe and gay once more ; they own
The charm of Mary's smile " ;

a delightful hymn written by a former vicar of St. Barnabas', Pimlico, and given a pleasing setting by Fr. Leslie Pinchard.

Those who had journeyed on the first pilgrimage were delighted to be in the *Sphinx* once again, and to be welcomed by that most charming of skippers, Captain Piétri, a trusted Commander of the *Messageries Maritimes*. Many of us were already good friends, and we were anxious to present him to our President and also to introduce the other leading members of our pilgrimage who were not with us last year. He greeted us with a cheery smile and a joyous cry : " *Soyez les bienvenus* ! " and said many courteous words to Dr. Russell Wakefield.

Four happy days, very fully occupied in the joy of our religious duties and in the necessary arrangements connected with the pilgrimage—and on the 5th, in glorious sunshine, the *Sphinx* steamed into the harbour of Alexandria shortly after 3 p.m. Mr. D. N. Tadros, representing Sir Henry Lunn, the Rev. Gladwyn Batty,

Chaplain of St. Mark's English Church, representing Dr. Gwynn (Bishop in Egypt and the Sudan), together with the Rev. Philip Usher, of St. George's Cathedral, Jerusalem, boarded the ship as soon as she had cast her anchor, hastening to welcome the pilgrims. Some of the latter journeyed in the late afternoon to Cairo, and there they received a very hearty welcome by Archdeacon Palmer, of All Saints' Cathedral, where they attended Mass on Sunday. The rest of us spent a pleasant few hours in the delightful old city of St. Athanasius, revelling in the glorious beauty of the brilliant tropical flowers in the famous public gardens.

To-day began the real business of the pilgrimage. Mass of the Finding of the Holy Cross was said on board ship at 5.30, 6.30, and 7 a.m., and shortly after 8.30 a.m. the pilgrims, in motor-cars, very ancient cabriolets and tramcars, made their way to the Church of St. Mark's. Here Mass was sung (by permission of the Chaplain, the Rev. Gladwyn Batty) by the Rev. A. E. Cornibeer, in the presence of Dr. Russell Wakefield, who, vested in cope and mitre, said the Absolution and gave the Blessing. The choir of St. Mark's gave a delightful rendering of Merbecke, and the pilgrims joined heartily in the hymns. The sermon was preached by the Rev. J. A. Douglas, Hon. Canon of Southwark, who took as his text, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Ceremonial Visits.

At the conclusion of the Mass, which was well attended by pilgrims and regular members of the congregation, the Bishop and the clerical members of the committee retired to the sacristy, there to don academic garments for the series of ceremonial visits arranged for them. The President, in full academic habit, together with his chaplains, Fathers Fynes-Clinton and C. B. Moss; the Dean of Winchester, almost out-vying the Bishop in his magnificent LL.D. garments; Canon Douglas; the Revs. Arnold Pinchard, Philip Usher, Maurice Child, Gladwyn Batty, and G. Napier Whittingham. By this time it was blazing hot in spite of the cool breeze, and more than one of the clergy envied the laymen who accompanied us donned in cooler garments.

However, the cars, filled with gaily-clad clerics, all wearing the picturesque Bishop Andrewes cap, were of much interest to the Moslem crowd as we drove along the sun-baked streets to pay our first ceremonial call on his Beatitude Photios, Pope and Patriarch of Alexandria, at his private residence, as he was too unwell to receive us in the Greek Cathedral. The Patriarch was in a very happy mood, and received us most graciously.

The President was presented by the Archbishop of Jordan, and after a few cordial words and pleasing gestures, Dr. Wakefield read in English the address which had been drawn up on behalf of the

pilgrims by Canon Douglas, and done into Greek by the Metropolitan of Thyateira. Canon Douglas then read the Greek translation, to which the Patriarch gave patient hearing.

At its conclusion the President presented the individual members of the deputation to the Patriarch, who welcomed them with much graciousness, after which His Beatitude made a short speech in Greek, rendered into English by Archbishop Themelis.

" I am much touched," he said, " by the visit of this pilgrimage ; I am always glad to receive English pilgrims, and here you will find piety as much as in England. You are excellent people, you English, and are famous for your science as well as for your religion. Your words have greatly impressed me, as also your sympathy with the Orthodox Church in her sufferings to-day. You have in your address mentioned our great Saint Athanasius, who should be regarded as a great example of fervent piety both by our nation and by yours. Let us pray that the whole Church may keep the faith firmly, as he kept it in those days long ago. You will soon be going to the Holy City, where you will find another Church, even older than ours, that is keeping the faith in its entirety, that is guarding and preserving the holy places in spite of every obstacle and difficulty. By visiting the Patriarchates in the different Eastern countries you will increase the desire for reunion, and I shall go on praying that before long there may be but one faith for the whole Church."

The pilgrims were much gratified at the very definite references to the reunion of the Anglican and Eastern Orthodox Churches, and the Archbishop of Jordan later in the day told me that the Patriarch was greatly moved by the visit of the pilgrimage and its obvious desire for unity.

The deputation then proceeded to the Armenian Church. Mass was being sung when we arrived, but in spite of this the courtyard of the Church was crowded with Armenians in eager expectation of our visit, and ringing cheers greeted us as the cars drew up at the church doors, where the President was met by the Patriarchal Vicar, the supreme Vartabed Sirounian. We arrived shortly after Fr. Harold Buxton had concluded his sermon, and the President was escorted by an Armenian priest to the sacristy, and shortly after issued forth clothed in a multi-coloured cope, and crowned with an enormous mitre. A pastoral staff was placed in his left hand and a " benediction " cross in his right, and after blessing the people, Dr. Wakefield said a few earnest words about the pilgrimage, but more especially took the opportunity to express the sympathy of every member of the pilgrimage with the sufferings of this wonderful nation. He mentioned their faith and courage in suffering, adding that the Armenian witness for Christ would never be forgotten. Towards the end of the Mass the *pain bénit* was distributed as in France, a special portion being taken by one of the priests to our Bishop.

At the conclusion of Mass the Vartabed held a reception in the grand salon, where hospitality was offered *more solito* and a photograph taken of the leading Armenians and the pilgrimage deputation. The Armenians were delighted at our visit and obvious sympathy, and our cries of "*Vivent les Arméniens!*" were received with vociferous cheers and applause. God bless these valiant people, ever cheerful in the midst of endless suffering!

The Rev. Harold Buxton, one of the pilgrims, and well known for his work amongst the Greek and Armenian refugees, was invited by the Vartabed Sirounian to preach at this Mass. In the course of his sermon, based on the Gospel for the third Sunday after Easter, "Your sorrow shall be turned into joy," Father Buxton said that it was now ten years since the horrors of 1915 in Armenia. In spite of our sorrow at the awful persecutions we must render thanks for the wonderful witness to the faith borne by Armenian martyrs, penitent though we are for the betrayal of the Armenian nation by the allied Governments, including Great Britain.

Early in the afternoon the President and committee, accompanied by a large number of the pilgrims, paid a visit to the Copts. At the Coptic Patriarchate the Bishop was received by the Patriarchal Vicar, and after a friendly conversation—with the aid of an interpreter—between the two prelates, the Vicar, preceded by youths wearing great crowns of red plush trimmed with gold, escorted us round the church, pointing out pictures and other objects of interest. After courteous farewells those in charge of the President saw to it that a return to the boat and a subsequent rest and retirement was effected without undue loss of time.

We brought the day to an end by attendance at Evensong at the Anglican Church. At this service the Rev. Arnold Pinchard, general secretary of the English Church Union, preached the sermon, taking as his text "Let us now go even unto Bethlehem."

On the following morning the pilgrim ship set sail for Jaffa amidst a volley of cheers. Representatives of religious and civil bodies came to bid us farewell, and a Greek Archbishop presented the President with an enormous bouquet of flowers of all hues and scents which completely filled up the episcopal washing basin. The Anglican Church, not to be outdone, commandeered a cutter and chased the *Sphinx* as she neared the outlet of the harbour, giving us a final broadside of cheering.

The last evening on board the *Sphinx* for the nonce was spent more or less informally. At the close of Evensong Fr. Philip Usher addressed the pilgrims on the work of the Anglican Church in Jerusalem, dwelling on her unique position, her unbounded possibilities, and the vital necessity for much greater support in England. Pilgrims were reminded of their responsibility, and impressed that on their return home they should interest the parishes and their

friends in the work done by the Anglican Church in the city of the mother of all the Churches.

After dinner, Fr. Maurice Child prepared the minds of the pilgrims for the wonders they would see in the Holy Land, and Fr. Whittingham gave a few practical hints, and explained the programme of the next few days. During the course of the proceedings the President, who showed his great interest in all we did by taking the chair at every evening meeting, gave the Secretary the surprise of his life. Handing the Secretary a quaintly-made leather purse from which piastres and francs were already exuding, the Bishop merely remarked, "This is from the pilgrims: you must buy something with it in Jerusalem." Fr. Cornibeer, the spokesman of the conspirators, read the following letter:—"We, the Anglo-Catholic pilgrims to the land of fadeless splendour, ask you to accept this little token of our affection and gratitude, and our appreciation of all you have done for us, both on this pilgrimage and on the first. We hope that you will get something you like in Jerusalem and that when you look at it you will think of your fellow-pilgrims and that you will sometimes remember us in your prayers. We hope that, when our earthly pilgrimage is over, we may be counted worthy to meet again in the Heavenly Jerusalem."

The Secretary seemed touched and confused at the same time—touched at the pilgrims' kindly generosity, and confused because words did not come easily. At least, he did show how greatly the unexpected gift had moved him.

On the landing-stage at Jaffa there met us Archimandrite Photios, of the local Orthodox Greek Church, who conducted us to his church. Mass was almost completed and, by the time we had assembled, the final blessing had been given. Then, in the presence of all the pilgrims, our President, by special request of the Greek clergy, offered prayers of thanksgiving and petitions for unity, standing in front of the ikonastasis. The pilgrims had to hasten to catch the only morning train to Jerusalem, so after the usual courtesies in the Metropolitan salon, we bade farewell to the sea and to Jaffa, and led by the local police sergeant—a charming man, full of anxiety to do credit to his profession like the centurion of old—some entrained while others took cars, and shortly after midday on Tuesday, May 5th, the pilgrims arrived in the Holy City. Near to the station is a convenient spot whence a splendid view of the valley of the Kedron and the Mount of Olives may be obtained, and here, in the presence of the President, an Armenian Bishop who, with great courtesy, had come to represent the Armenian Patriarch together with two of his priests, the Gradual Psalms were sung, thanksgiving prayers recited and blessings given, first by the Anglican, and then by the Armenian Bishop.

Early in the afternoon a ceremonial visit was paid to the Church

of the Holy Sepulchre; the pilgrims, coming from the various hostels, foregathered in the courtyard and waited for the President's slow and stately procession through the ancient streets and down the Beggars' Steps. Here the Archimandrite Kyriakos welcomed the President in the name of the Patriarch, and then, after prostrations before the Stone of Anointing, the first visit was made to the Holy Tomb itself. The Bishop and the Archimandrite took up their positions on either side of the entrance, and at that moment, in honour of our visit, the great bells of the Crusaders' Tower clanged out their joyous welcome with barbaric gaiety.

When, after a while, they were silent, the Archimandrite came forward and gave an address in English, in the course of which he said:

"The Mother of Churches, when last year she received with a sincere and brotherly sympathy the children of the first Anglican pilgrimage, prayed with all her heart that our risen Saviour might bless them and grant to each one according to his wish, and that that pilgrimage might be the good beginning of many others to come continuously.

"Now receiving this second holy pilgrimage, we see the desire and wishes of the Church accomplished and fulfilled; hence, glorifying our God Jesus Christ, Who knoweth the secrets of our heart, and gives to us according to our needs, on behalf of the Church of Sion, we greet with pleasure and joy this second Anglican pilgrimage and bid you 'Welcome'; I wish to you with all my heart the happy achievement of your sacred journey. May our Lord bless you in coming in and in going out of this Holy Church, that He may grant to you a favourable return to your beloved and glorious country, and may the grace and the blessing of the Holy Sepulchre, of the terrible Calvary, and all the sacred places of the Holy Land, ever fill your beloved homes.

"And you, dear brethren, do not forget in your faith and piety the long-suffering Church of Sion, which all through the long centuries has lived in sorrows and oppression and difficulties; yet did not lose courage, but always held high the symbols of the Faith, and never once neglected its holy calling and high mission, and which continues to-day with high hopes of a better future, being, by God's providence, under the care and protection of a high, most Christian, most just and righteous nation, Great Britain."

The President then entered the inner chamber and there knelt and kissed the Holy Tomb, followed by the Dean of Winchester, Canon Douglas, and a few others; to save undue delay the rest were asked to make their visits privately.

Next we ascended the steps that lead to the Chapel of Calvary,

which is reached by a double flight of stairs, its pavement being some twelve feet above the level of the church. At once the President went to the Altar of the Crucifixion, which belongs to the Orthodox Greeks. Under this altar he knelt and kissed the silver disc which covers the place where the Cross of Our Lord once stood, his example being followed by others of the pilgrims ; and there before Calvary we prayed for unity, for the peace of the Church, and for a greater devotion to our crucified Lord and Saviour. On this, the most solemn and sacred spot in all Christendom, the pilgrims were privileged to fulfil their quest by offering their pious vows and intentions, meditating on the sacred scenes of the Passion, and thanking God for being permitted to visit, in the spirit of pilgrimage, the land made for ever holy by the Incarnation and Passion of the Son of God.

Later in the afternoon the pilgrims enjoyed the luxury of sitting in the cool and beautiful garden of St. George's Cathedral close, and there enjoying the hospitality of the Anglican Bishop in Jerusalem and Mrs. MacInnes, who gave a reception in their honour. The President of the pilgrimage looked completely at home while conversing, by sign or look, with the Greek Archbishops, the Armenian Patriarch, Coptic and Syrian ecclesiastics, but few of whom can speak aught but their own language. The face of the little black Abyssinian abbot was wreathed in smiles, and he had the look of one who longed to give expression to his sentiments. Canon Douglas switched from one Eastern tongue to another with his usual ease, as did also Bishop MacInnes, probably the best linguist in this city of many languages. The Governor of Jerusalem was there, and many other notables, including Sir Ronald Storrs, Sir Anton Bertram, Dr. Danby, and the American chaplain, Mr. Bridgeman. Late in the afternoon a photograph was taken, truly polyglot and Catholic, for it included representatives of many communions, east and west.

Sung Evensong in the Cathedral followed at 5 o'clock, and at its conclusion Sir Ronald Storrs, the Governor of Jerusalem, addressed the congregation, describing to them briefly the origins, objects, and achievements of the Pro-Jerusalem Society.

Jerusalem was crowded. Besides our little pilgrimage of two hundred and fifteen there were two others numbering some seven hundred pilgrims, and one wonders where accommodation could be found for them all. We had taken nearly the whole of the accommodation afforded at the New Grand Hotel and that of St. George's Hostel, and a good many rooms in the American Colony. The Latin hostels will not take our pilgrims, though they would not reject us if we came as tourists, but in any case they were packed with Latin pilgrims. Clark's American world-tour of some thousand tourists only left the city the morning we arrived, and presumably they must have existed on water, for to obtain this liquid one must pay, and a petrol tinful cost rather more than a shilling.

Thus, *pro rata*, one could understand why it was not possible to have a bath, hot or cold, unless prepared to pay five shillings. Most of us, therefore (always excepting the President), preferred to remain as pilgrims did of old, joyous but dirty, thus hoping that our friends at home would not cast the stone of luxury at our devoted, if unwashed, heads.

On this occasion our time was but short, and before reuniting at Hailfa the pilgrims divided into different groups, each having its own leader. Some had only three days, and at the most there were not more than five spent in the Holy City on this occasion. For next year, God willing, there will be arranged a pilgrimage to Palestine only, not even including a visit to Cairo ! Thus the days were fully occupied, as your readers will understand as the story of this second great adventure is gradually unfolded.

The Chapel of Abraham in the Orthodox Convent of that name is a great joy to the pilgrim, for it is almost as if he were in the Church of the Holy Sepulchre itself. At 5 a.m. the first Mass began and the last at 8.30 a.m. At some of the Masses the little chapel is packed with communicants, and none is ever without a congregation. A *rota* of priests is kept, and naturally everyone of our priest-pilgrims is desirous to say Mass on this sacred spot, divided from Calvary only by a narrow wall. At St. George's Cathedral seven Masses are said daily apart from the chapel Mass, and the Anglican Bishop has been most kind in putting the three altars at our disposal. The pilgrims will not rest, and one could only hope that they would not be " knocked up " with overwork before the second chapter of the pilgrimage began.

Naturally the Latin pilgrims are interested in us, and especially in our jolly little cockle-shells. Also, I doubt much if any of them had before witnessed some fifty-five priests marching in English academic habit, with a prelate at the head clothed in gorgeous purple and the radiant scarlet of a doctor's gown.

The pilgrims were delighted with their reception in the Holy City, for, in spite of the crowds of other pilgrims, not to mention tourists, etc., etc., our friends of the Anglican and Eastern Churches vied with one another to do us honour.

Here I may mention a signal honour rendered to the pilgrimage as a whole and to three members of the Committee in particular by the Patriarch Damianos soon after our arrival in Jerusalem. Representing His Beatitude, the Archimandrite Kyriakos was empowered to confer on Canon Douglas, Fr. Maurice Child, and Fr. Whittingham the decoration of the Order of the Crusaders of the Holy Sepulchre, together with an illuminated scroll bearing a legend in Greek.

At the same time His Beatitude sent to the Bishop-President a magnificent collection of pictures of the Holy Land bound in curiously

carved olive wood with inlaid representation of the Church of the Holy Sepulchre. The recipients of these gracious gifts, greatly appreciating the kindness of the Patriarch, sent suitable replies to His Beatitude.

I have already told of the reception given to the pilgrims by the Anglican Bishop; on the following morning the Patriarch of Jerusalem, His Beatitude Damianos, received all the pilgrims at the Patriarchate, giving them both hospitable refreshment and a little book of pictures and pressed flowers of the Holy Land, bound in olive wood, as a souvenir. We found the aged Patriarch looking as young and stately as ever, in spite of his eighty-one years, and his welcome was most cordial. After the usual salutations, our President read to him an address in English, followed by Canon Douglas, who delivered the Greek translation.

To this His Beatitude made reply in Greek, the Archimandrite Kyriakos rendering it into efficient English :—

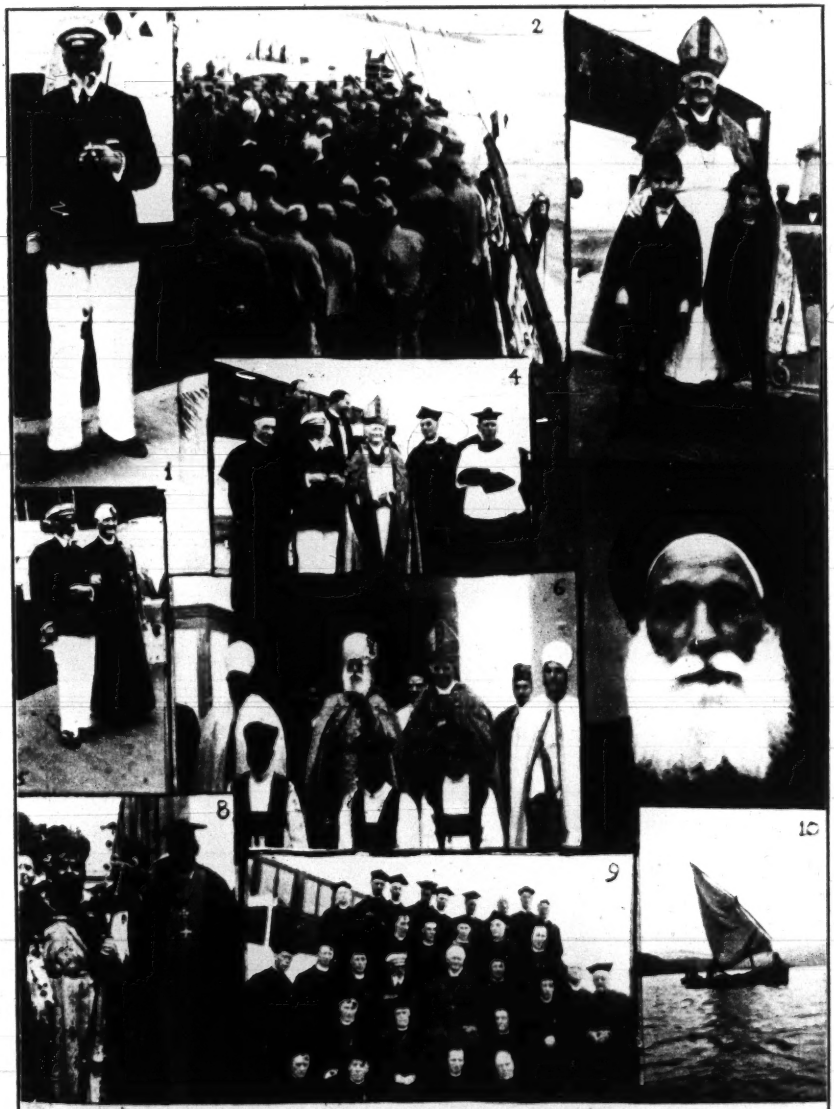
"Most reverend and dear brother in the Lord Jesus Christ, and faithful pilgrims.

"The Most Holy Mother of Churches has pleasure in welcoming you with open arms, as we welcomed last year your brothers, who first established this good custom of visiting the Holy Land as pilgrims.

"The Church of Jerusalem, struggling against many difficulties, naturally is sincerely feeling great joy at your visit, as esteeming the maintenance and strengthening of good relations with the great and illustrious Church of England; and, receiving you with such a disposition, she welcomes you through us most cordially, supplicating most heartily our Saviour and Redeemer, Who has in a miraculous way saved us in this Holy Place, to help you in the attainment of your holy aim propitiously and in good health, and to fill your hearts with the benediction overflowing from these Sacred Places, giving a new strength and any other qualifications required in your high, honest and sacred strife for the Church and its great aims in this world.

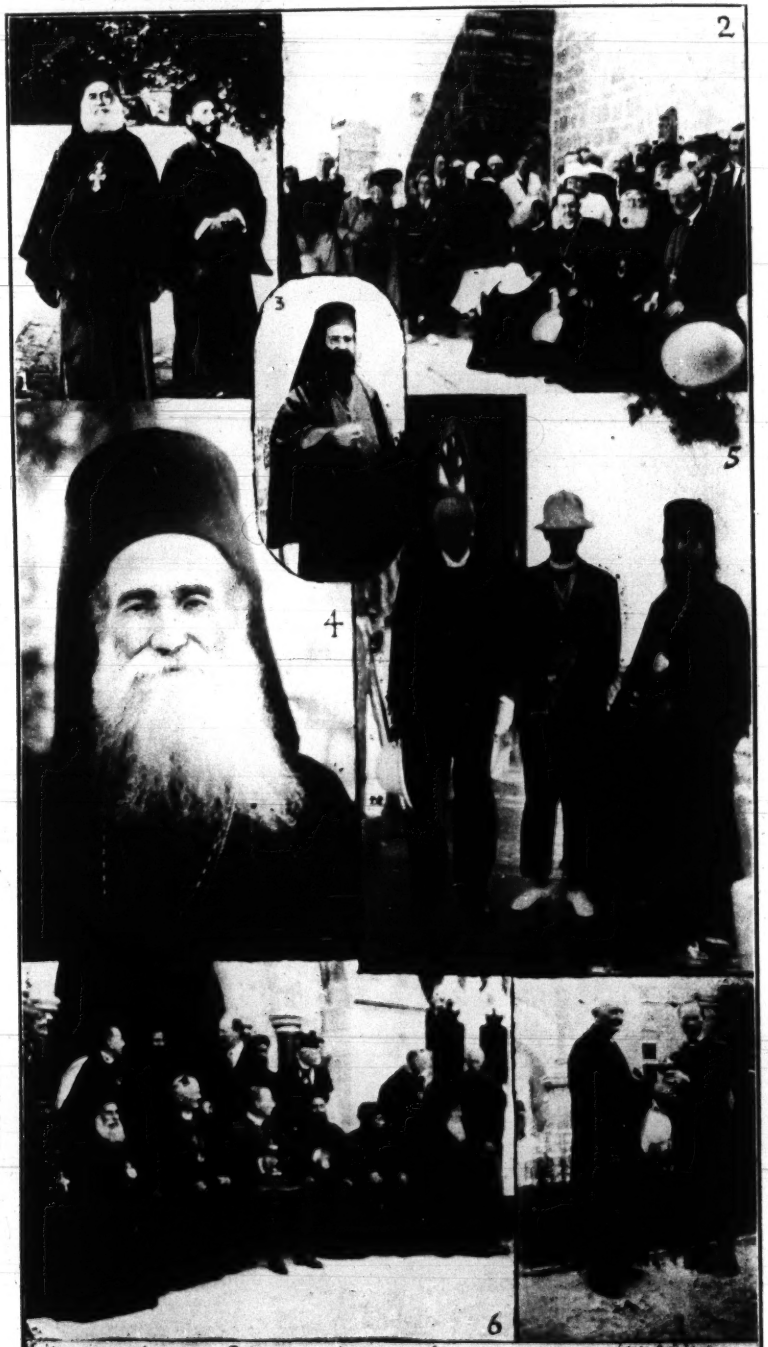
"May the grace of the Holy Grotto, Calvary and the Holy Sepulchre be with you through all your life.—Amen."

Then the President offered, as the pilgrims' gift, a framed picture of the Coronation of King George in Westminster Abbey. In making the presentation, Dr. Wakefield gave a charming little speech, which was translated by the Archimandrite Kyriakos, and to which the Patriarch made suitable reply. That the gift was appreciated we can have no doubt, for when, towards the end of our stay, Fr. Child and I had a personal interview with His Beatitude, who received us very graciously, we saw the picture already in position above the Patriarchal chair, and the Patriarch further



1. Capt. Flétri. 2. Bp. addresses pilus on Sphinx. 3. Bp. with emigrants. 4. Bp. with Committee. 5. Bp. & Captain. 6. Bp. & Coptic Bp. at Alex: 7. Coptic priest. 8. Bp. & Armenian Bp. at Alex: 9. Priest pilgrims. 10. Boat on Tiberias.

These photographs were taken by Pilgrims, to whom we tender our thanks.



1. Metropolitan of Nazareth. 2. Reception at Bethlehem. 3. Archimandr. Kyriakos. 4. Archbp. of Cyprus. 5. Bp. & Archbp Anastassy. 6. At St. George's, Jerusalem. 7. Bp. presents Ciborium to Bp. McInnes.

These photographs were taken by Pilgrims, to whom we tender our thanks.

informed us that our gift of last year—namely, the ikon of St. George—was now on Calvary.

Before we left the Patriarchal presence the choir sang in our honour, as only a Greek choir can sing, and after His Beatitude had offered in Greek, and our President in English, prayers for the Anglican and Orthodox Churches, and the Patriarchal blessing had been given, the pilgrims returned to their lodgings.

Two other ceremonial visits were paid on the same day to the Armenian Patriarch and to Archbishop Anastassy, Head of the Russian Church in Jerusalem. Representatives of the Armenian Patriarch met us in the courtyard and conducted us to the church. There our Bishop knelt and prayed at the shrine of St. James, and we all greatly admired the stately beauty of this famous church, dedicated to the first Bishop of Jerusalem. Then we were led to the Throne Room, where Mgr. Tourian received us with great cordiality, placing Dr. Russell Wakefield in the seat of honour, and after the customary entertainment an address was presented to His Beatitude, the translation into the Armenian language being given by Fr. Buxton.

To the Russian Archbishop Anastassy we paid two visits, one of which was ceremonial and the other informal. The former was rendered at the Russian buildings on the Jaffa road, the headquarters and office of the Russian Church. Archbishop Anastassy is an old friend of some of the Committee, and Dr. Wakefield is also President of the "Appeal for the Russian Clergy," which has had the privilege of rendering his Church and her priests financial aid on very many occasions.

We had no formal address to offer, but one can always rely on the former Bishop of Birmingham to say exactly the right thing. In a short and felicitous speech, he offered the Archbishop the sympathy of all the pilgrims in the sufferings of the Russian people at the present time, together with their admiration for the courage displayed by prelates, priests and laity alike who had suffered martyrdom and cruel persecution; adding that we hoped shortly to give further practical assurance of this sympathy. The Archbishop was visibly moved, and with much feeling expressed his gratitude for all the help that had been given him by his English friends.

At his urgent request some of us, including our indefatigable President, visited His Grace at his private house adjoining the Russian convent and great tower on the Mount of Olives. On our arrival, as at our departure, the great bells of the tower rang out cordial greeting; the Archbishop, a thin, spare man with beautiful and kindly mien, came out to meet us and escorted us to the convent chapel, where the nuns were chanting Vespers. The nuns, who were dressed in garments somewhat similar to those worn by the Orthodox clergy, including their head-gear, were the most pathetic-looking

people it has been my lot to see. The suffering of their co-religionists had obviously left its mark upon them. We were presented to the Reverend Mother, and then taken to the terrace where we found a table spread with simple Russian delicacies. It was just a homely, family tea party.

Sometimes one wonders what Jerusalem could have been like when the Russian pilgrims came over in their thousands. Many would come for Christmas and stay until Easter. It is estimated that over 12,000 spent months in the Holy City every year. Now such pilgrims come not, for, as His Grace remarked, "a great darkness has covered the land." After receiving the Archbishop's blessing we departed, and once again the bells pealed out their joyous salutation. Incidentally, I would remark that nothing pleased Archbishop Anastassy more than to hear that many English churches offered requiems for the repose of the soul of the Patriarch Tikhon.

By the courtesy of Sir Henry Lunn, the President and committee of the pilgrimage were able to give a banquet to the heads of the different religions in Jerusalem. Dr. Russell Wakefield presided, and had next him the Archbishop of Malata, representing the Patriarch of Jerusalem, and Mgr. Tourain, Armenian Patriarch. Others present included the Anglican Bishop in Jerusalem, the Governor of Jerusalem, the Coptic Abbot, the Syrian Bishop, the Abyssinian Abbot, together with their chaplains, the Archimandrite Kyriakos, the Armenian Archimandrite Kyrillos, the Rev. Saleh Saba of St. Paul's Arabic Church, Canon Hanauer of the L.J.S., the Russian Archbishop Anastassy with his chaplain, the Rev. Dr. Danby, Rev. C. Steer, Rev. Philip Usher, and Rev. C. Bridgeman from St. George's Cathedral. I had an Abyssinian on one side and a Syrian on the other, and though we could not understand each others' tongues, at any rate we could show by unmistaken signs our fraternity. At the conclusion of the banquet several toasts were given.

The next day the pilgrims paid their ceremonial visit to Bethlehem. The five-mile drive along the dusty road was quickly covered by a fleet of motor-cars, and on arrival in the great courtyard the pilgrims were formed in orderly procession. The Bishop-President, who was clothed in purple cassock and academic habit, was presented to Gregorios, Archbishop of Bethlehem and Guardian of its Holy Places, and then, led by torchbearers, the Archbishop and President walked together in front and, followed by the priests, all similarly garbed, the procession made its way to the Sacred Grotto.

To every pilgrim was given a lighted taper, and the ladies of the party were warned to be careful not to repeat the episode of last year, when more than one pilgrim's hair caught fire. The space is so small that only a few of the clergy could follow the Archbishop

and Bishop to the Altar of the Nativity. There our President knelt and kissed the silver star, and then venerated the Altar of the Manger. The Archbishop, in a splendid sonorous voice, chanted intercessions, after each one of which the Greek priests made response—*Kyrie Eleison, Christe Eleison, Kyrie Eleison.* The clergy then left the Grotto and made room for the other pilgrims to come and worship.

After this we filed out of the Basilica into the courtyard, bright with the midday sun, and here we said "Our Father" and "Hail, Mary!" together with the Nicene Creed, omitting the *Filioque* clause, and prayers for reunion. The pilgrims sang *Adeste Fideles* and "Once in Royal David's City"; the President blessed us in English and the Archbishop in Greek, and then the Archimandrite Kyriakos read the following address:—

"'And thou, Bethlehem, in the land of Judæa, art not the least among the princes of Judæa: for out of thee shall come a Governor, that shall rule my people Israel.'

"Faithful Christian pilgrims,—The Holy Mother of Churches wishes to express a very deep thankfulness to the Lord, for it has been blessed by Him to receive this second holy Anglican pilgrimage in this historic city of Judæa, and the very holy place of the Nativity of our Lord and Saviour Jesus Christ, round which some nineteen centuries ago was sung that sweet song of a Heavenly Host: 'Glory to God in the Highest, and on earth peace, good will to men.'

"In this little Bethlehem the accomplishment of the Eternal Will of God is consummated; the Eternal Mystery is manifested. On this place God comes down from Heaven and man goes up to Heaven. Here is born the High and Sweet Governor of the prophecy, Who called the nations and tribes into the bosom of grace, and Who released man from misery and sorrows:

"'Come to me all who are under labour and burden and I shall refresh you.'

"And on this sacred place, where millions of people have worshipped on bended knee the Son of God Who was incarnated for our salvation, the Mother Church greets you and welcomes you, and offers up a fervent prayer to the Divine Founder of our Faith that He may shelter you and protect you and strengthen you in the way of piety and moral perfection for the accomplishment of deeds worthy of your calling.

"May the Lord bless your coming in and your going out of this Holy Place, and may His Holy Spirit rest and abide with you for ever and ever."

Once again the charming Gregorios entertained us with refreshing lemonade in his large and cool salon, and pleasant interchanges

of compliments were made by the two Prelates. But there was still one thing left for us to see—the glorious view from the Convent roof over the little city to the fields of the shepherds. Far in the distance could be seen the blue mountains of Moab and below them the Dead Sea. Here we gave full vent to our lungs, and sang with devotion and joy, " While shepherds watched their flocks by night."

And so, after many salutations to the Archbishop and his monks, we drove back to the Holy City in clouds of white dust, full of enthusiasm for our Bethlehem hosts who had made the pilgrimage to this Holy Place such a living reality.

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The pilgrims have made good use of their time, and thanks to the arrangements, admirably carried out by those in charge, have been able to visit all the places that really matter. Most of them have journeyed to Jericho, Jordan and the Dead Sea, and two, at least, of the pilgrims visited the ancient Convent of St. George along the road to Jericho, built against the cliff on the north side of the valley known as Wadi Kelt by the brook Cherith. There was a corporate Communion for the entire pilgrimage in the early hours of Saturday morning before the pilgrims broke up into parties. This service was regarded, as last year, as of obligation for all the pilgrims. The Bishop of Jerusalem celebrated, and was assisted by the Cathedral clergy. Most of the pilgrims were present and made their Communions.

Those pilgrims who still remained in Jerusalem enjoyed their complete freedom to visit the spots they loved most. I took the Bishop-President to visit the lovely little village of Ain Karim, or St. John of the Mountains, some six miles from Jerusalem. The *mise en scène* is delightful and refreshing—a picturesque valley with a clear view of undulating hills for miles round. One comes upon it quite suddenly; it is planted with vines, olives, figs and carob trees, the graceful village of the birthplace of St. John the Baptist. Here, close to the Virgin's Well, which is associated with the visit of Blessed Mary to Elizabeth, is the Russian Convent where Miss Carey, cousin of the Bishop of Bloemfontein, lives and keeps a pleasant rest-house. She is always glad to see visitors, and especially Anglo-Catholic pilgrims, and everyone knows her for her charitable work.

On one evening the pilgrims were invited to attend a mystery play produced by the headmaster of St. George's school. The play was entitled " The Good Samaritan, being a New Testament Morality Play, and Four Tableaux from the Story of Joseph." The tableaux were most beautiful and the poses altogether Eastern and superb. The play was performed by the boys of St. George's school, all native Syrians and, with one exception, Christians.

Sunday, May 9th, was our last day in the Holy City, and only

a fraction of the pilgrims had remained. Scattered over Palestine and Syria, one party spent this Sunday at Baalbek, another at Haifa, another at Nazareth, and still another at Tiberias. At the latter, in the very early morning, on a hill overlooking the sea, similarly to last year, a temporary altar was placed. Mass was said by Canon Osborne and served by Fr. Howe.

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Fr. Moss tells of the adventures of his band of pilgrims in Damascus and Baalbek :—

"The Patriarch of Antioch received us most graciously, and Fr. Fynes-Clinton presented an address to him. He promised to let us have the use of an altar together with the necessary vestments, and before we left him each pilgrim received at his hands a small book containing the Orthodox Liturgy and other services in English.

"The next morning at 7 o'clock Fr. Fynes-Clinton sang Mass at St. Mary's Orthodox Cathedral in Damascus, the Mass being of St. Gregory Nazianzen, whose festival it was according to the Western Kalendar. The Patriarch was present with some of his clergy, and a large number of his people mingled with our pilgrims. The Dean of Winchester served, an Orthodox layman acted as thurifer, and Fr. Whalley led the congregational singing. Before leaving Damascus Fr. Fynes-Clinton and I went to the Patriarchate to ask the Patriarch's blessing and to offer a gift of £30, which Fr. Clinton had brought from England for the work of the Church in Antioch.

"The next day we left Damascus for Baalbek, where our Orthodox friends of last year met us, and after lunch took us to see the work of restoring the ancient Baalbek church, about £800 being needed to complete the cost. In the afternoon we left Baalbek, and went over the Lebanon drive through wonderful scenery to Beirut. On Sunday I said Mass in the Anglican chapel, and afterwards we went in two separate parties to be received by Gerasimos, Orthodox Metropolitan of Beirut. He was delighted to see us again, and presented us all with his photograph. He explained that the Bishops of all the Orthodox Patriarchate of Antioch were now Syrians and not Greeks. After receiving his blessing we departed to join the other pilgrims at Haifa."

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Those who remained in the Holy City heard Mass in the Chapel of Abraham, the first being celebrated at 6 a.m. and the last at 9.30 a.m. At 7 o'clock several Greek laymen were present, and at 7.30 a.m. four or five of our airmen, who are encamped by the Bethlehem road, attended, while at Fr. Douglas's Mass at 8 a.m.

a little crowd of our delightful dusky brethren, the Abyssinians, stood around, watching the service with the utmost interest. It is just this interest—and a very great one also—which is a special feature of our second pilgrimage. Somewhat surprised by the first one, and understanding but little of its meaning, on this occasion everyone —except the Latins who were too busy with their two great pilgrimages—was thrilled and began to realise that England might perhaps be a Christian land.

After Mass in the Chapel of Abraham most of the few remaining pilgrims paid their last visit to the Church of the Holy Sepulchre, to kiss the Sacred Tomb, and to kneel at Calvary. All the Religions were celebrating the Lord's Day. At every Latin altar throughout the great Basilica a Swiss or Spanish pilgrim priest was saying his Mass. In the Greek Catholikon High Mass was solemnly sung, the the Archbishop of Malata presiding in the Patriarchal Throne ; the Copts were marching round the rotunda, censing the people, and then returning said Mass in their tiny chapel, Copts and Abyssinians squatting on the floor all around. Up above in the first gallery one could hear the Armenians chanting their liturgy. Bells were pealing, voices were singing or shouting, different liturgies in different tongues were being said or sung—all a great act of Sunday worship.

Later in the morning the pilgrims in Jerusalem attended the Liturgy at St. George's Cathedral, the music of which was sung with much devotion by the Cathedral choir. The Rev. Dr. Danby celebrated, Fr. Usher and Fr. Bridgeman deacon and sub-deacon respectively. Dr. MacInnes, Anglican Bishop in Jerusalem, presided, and Dr. Russell Wakefield preached the sermon, both Bishops being bested in copes and mitres. The Governor and Lady Storrs, together with other leading English officials in the city, were also present.

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Before leaving the Holy City, the President, on behalf of the pilgrimage, made a presentation of money given by the pilgrims to the Patriarch of Jerusalem, together with the accompanying words :—

> " On behalf of the Anglican pilgrims to the Holy Land who have received on two occasions so gracious a welcome at the hands of Your Beatitude, we beg to offer the enclosed draft as a small token of our reverence, regard and appreciation. It will be our pleasure to report to the Council of the Anglo-Catholic Congress Committee and to our friends throughout the country Your Beatitude's continued marks of favour shown to us all as their representatives. We hope, year by year, to bring a number of pilgrims to venerate the Holy Shrines under Your Beatitude's protection and that of your holy Confraternity."

The Moslem feast of Nebî Musâ (*i.e.*, burial place of Moses) took place during our short stay in the Holy City. The origin of this feast is interesting and dates from the period of the Crusades. The Moslems, seeing large numbers of Christians gathered in Jerusalem to keep Easter, and Jews coming to the City in crowds for the observance of the Passover, feared that, unless a crowd of the co-religionists were also present, Jews or Christians might seize the city, and therefore organised this Mohammedan feast. From all parts of the country, but mostly from Hebron and its environs, multitudes of the followers of Islam arrive in massed processions about Easter-tide, and then, after a great meeting on the Haram-esh-Chèrif, where many speeches are made in Arabic, start on their pilgrimage to En Nebî Musâ, a small village on the hills above Jericho, the reputed burial place of Moses, for Moslems claim that by a vision the Patriarch's tomb was discovered on a hill close to the Dead Sea, although the Bible chronicles the fact that "no man knoweth of his sepulchre unto this day." Naturally the Moslem avers that the vision appeared in later days.

For two whole days the Holy City was full of Moslems, for the feast had just ended and there was only left the importance of a demonstration in Jerusalem. The Hebron contingent always causes the greatest interest. Carrying the green flag of Mecca, they waved their swords at one another, and those who had no swords were content with loaded sticks. In the midst of them a man, said to be descended from the Prophet, performed a weird dance, and around him a small crowd gathered, striking at one another without damage, furious in aspect but probably mild and gentle at heart. All the while a British officer, calm, cool and collected, gently urged the Hebron crowd towards the Jaffa gate. Jerusalem then breathed again, the expected riot had not materialised and the possibility of danger was now past. Five years ago, on the same occasion and from the same point of vantage, I witnessed this procession. A Jew had insulted a Moslem, the spark became fire, members of both communities were wounded or killed, and for eight long days the city was under military discipline and everyone ordered to be within their doors at curfew.

As usual, the Hebron people sang; probably but few understood the theme of their singing, unless they had in mind the recent visit of Lord Balfour. This was their refrain: "Down with England, down with the High Commissioner; down with the mandate and the Zionists; give us back the Turks!" while others replied: "We have our daggers, we will be revenged."

All very unpleasant to the ears of an Englishman, but easy to understand. I heard on all sides that Lord Balfour's visit had lowered British prestige afresh in this country, but that, on the other hand, it had united both Christians and Moslems against the

intolerable tyranny of the Zionists. The Jews themselves are divided, for the Orthodox members of the Synagogue and the Askenazim Hebrews are almost to a man anti-Zionist, and have suffered much persecution owing to their refusal to pay tribute to the Zionist organisation.

During Lord Balfour's visit to Jerusalem soldiers patrolled the city and machine-guns were much in evidence. Palestine was filled with amazement that the British Government should have allowed this deplorable visit, which, instead of bringing peace, is far more likely to bring a sword. Mr. Amery has since tried to pour oil on the troubled waters, but all to no effect. The damage is done and the British Mandatory power is more unpopular than ever. This is the unpleasant truth acknowledged by all communities except the Zionists.

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Early on Sunday afternoon we left the Holy City. Most of the pilgrims went by train, but the President, with four others, travelled by car in order to spend a short time in Nazareth. We were not allowed to depart without farewells from some of our many friends. The Russian Abbot of Hebron came all the way from that city to wish us God-speed, Archbishop Anastassy sent the Archimandrite Meletios for the same purpose, and our good friend Kyriakos represented the Greek Patriarch. St. George's Cathedral was represented by Fr. Philip Usher and Fr. Bridgeman, and space forbids the mention of others who were anxious not to let us go without their final good wishes. So over Mt. Scopus we travelled, as did the pilgrims of old, saying in our hearts, as they said, Psalm cxxii, " O pray for the peace of Jerusalem."

On the top of the hill we passed Ramallah, where American Quakers have built a large school for boys. Half a mile beyond is the village of Bireh, the ancient Beeroth. Here are ruins of the ancient church of the Holy Family built in 1146 on the traditional spot where Mary and Joseph perceived that the Holy Child was not with them and so returned to the Temple to find Him. But it was not for the purpose of seeing these ancient ruins that we spent rather more than half an hour at Bireh. Here we had been asked to discover an Englishwoman married to a native Moslem. With the aid of an interpreter from the Ramallah school some of us penetrated into this Arab village, whose inhabitants were obviously unaccustomed to the sight of cars and European visitors. After much difficulty we discovered the house and there found the woman hard at work with a tray of flat bread which she was about to put into the oven of clay. No one would have taken her for an Englishwoman ! Many years ago, in Liverpool, she met a Moslem, agreed to marry him and accept his faith, imagining that he was a man of substance, only to find on her arrival at Bireh that her man lived in a hovel of badly-constructed

clay and mud. After a while, being unable to endure the existence any longer, she ran away, but, having no friends, no money and nowhere to go, perforce had to return and has lived there ever since. The husband was killed during the war, and she then married his brother according to Moslem custom, and now has two children, a boy and a girl. The lady of our party with great tact enquired whether she was now content or if she wished to return home, but the woman said it was too late, she could not leave her children, and wanted nothing except some English picture-papers and chocolates, and these we promised to send. She also told us that she wrote every month to her mother in Liverpool who, we gathered, did not in the least realise the sort of life she was leading. What a picture! The Liverpool girl, now a thick-set gipsy-like woman, married to a native Arab and living in a mud hut! Possibly, had it not been for the children, she would glady have grasped any opportunity to see her relatives in England again. It had been a great treat to her to hear English spoken again, it was many years since she last spoke her native tongue, and we wondered, after leaving her and asking the people at Ramallah to interest themselves in her, whether our visit had made her feel that terrible *nostalgia!*

So we continued our glorious drive until we reached Jacob's Well, with Mt. Ebal and its blessings on one side, and Mt. Gerizim with its cursings on the other. Then through Nablous (Shechem), Samaria, and so across the amazingly great plain of Esdraelon, one of the world's greatest battlefields, with Mt. Tabor on our right and Little Hermon before as we entered Galilee. Then a steep climb and we found ourselves in Nazareth, the home of the Incarnation. It was now close on 7 p.m., and the light was failing, though there was still the resplendent glow of the setting sun on the surrounding hills that help to give Nazareth its charm, but we went straight to the Latin Church of the Annunciation, where we found a large detachment of the Swiss pilgrimage at Benediction, joining in wholeheartedly, as only the Swiss and German people can do, the singing of *O Salutaris* and *Tantum Ergo* set to modern tunes familiar to every Englishman.

After saying our prayers in this church, hallowed by memories of the first *Angelus*, we continued our way to the little hotel, where we found Mgr. Cleopas, Metropolitan of Nazareth, with his chaplain, awaiting us, for we had invited him to dinner. Just a little dinner party and an opportunity to talk with one of the kindliest of Prelates. With old-world courtesy he insisted on sending for some of his own wine from the Metropolite, as being far superior to any in the hotel cellar. There seemed to be no question about this point. Fr. Child was anxious to learn from him whether he believed in dragons, and if he had seen any of them on Jordan's banks, but the old

Prelate, who probably had met many "dragons" in his career, was not to be drawn.

The hour was getting late and the shades of night were falling and we still had the long drive to Haifa, so we bade farewell to the Metropolitan Cleopas, one of the dearest of men in the Orthodox Church, and continued our drive through the moonlight, until the car took us to the landing-stage and a small tug to the *Sphinx*. Shortly after midnight the good ship *Sphinx* steamed out of Haifa roadstead; for there is no harbour, and the first chapter of our pilgrimage, lasting exactly a fortnight, was concluded.

It had been a happy time; only friendliness had been shown to us. Although our policy and actions differed in no way from those of the last pilgrimage, there had been no hostility and no intolerance. The Latins we had spoken to individually were most friendly; collectively we had no occasion to meet. Possibly we may have done something towards strengthening the hands of the Anglican Bishop and Anglican clergy generally in the Holy Land, something also towards the cause of reunion, and still something more towards strengthening our own devotion. Above all, our pilgrimage to the Holy Land was an act of corporate worship.

Part II.

Twelve hours after leaving the harbour of Haifa we arrived in the roadstead of Cyprus. To many these roadsteads are an abomination; being lifted bodily into small boats is bad enough, but to be tossed about for nearly an hour is enough to try the sturdiest stomach. Such was our experience at Cyprus. A few were fortunate enough to be invited to go in the Customs' pinnace, and those who went in boats were fairly comfortable, but on the return journey the wind had risen and the tide turned, and the row to the ship took, in our case, fifty minutes, and in another, one and a quarter hours, and this with disastrous result and empty places at dinner.

A deputation came on board while we were still at lunch, representing religious and civil authority, and as soon as we had landed at the jetty we discovered that the town of Larnaca was *en fête*. Every house was hung with the Greek colours of blue and white, with here and there a British Union Jack, and as we approached the church of St. Lazarus the bells rang out and all were in a state of pleasant thrills and excitement. Larnaca is the old Cition, the Chittim of the Bible.

Arrived at the church, the Metropolitan Nicodemus, with several of his priests, greeted us, and the President and his clergy were

led to prominent places in the choir outside the Ikonastasis. This visit was not "according to plan," but the Metropolitan was so anxious to give us greeting that we could not disappoint him.

After a short service of reception with many prayers for England and her Church, for the President and the pilgrims, and for the union of the two Churches, the Metropolitan Nicodemus read a cordial address in which he professed his firm belief that "you will labour for the principle of self-determination in this island." He added, "May the Lord bless your coming to Cyprus, our worthy brothers in Christ, in that your pilgrimage in the lands whence Salvation appeared and the first torch of Divine Truth gave forth the light of saving grace to the sons of lawlessness in darkness and the shadow of death, is pleasing to the Lord. . . . In the days when the Œcumenical Patriarch of the Orthodox has been cast out and exiled far from his righteous and historic seat by the insulters of the inviolate religion of Christ crucified; and the Christian world, especially indeed the Anglican Church, in a spirit of mutual brotherhood has fought for orthodoxy and is still fighting for the restoration of justice in this case, blessed be God Who has granted to us this happy opportunity to make manifest, in this matter also, our gratitude towards the Anglican Church, the champion of every noble effort and labour on behalf of the Christian East. . . . Firm in the hope that you will also labour for the principle of self-determination in this island, we pray that the good God will bless your going out and your coming in. May we all be united and with one mouth glorify God our Heavenly Father, and be assisted in our worship by the prayers of the blessed company of Saints and Martyrs.—Amen."

To this address the President made tactful reply, avoiding the political question, and this in due course was translated to Mgr. Nicodemus, who, if he felt disappointment at the absence of any pronouncement, managed to conceal it.

Then we proceeded to fulfil the main purpose of our visit—the pilgrimage to Nicosia, the spiritual ruler of which city was the second in order to recognise the validity of Anglican Orders.

From the time we left Larnaca through the twenty-five to thirty odd miles to Nicosia we passed nothing but dried-up fields, stony ground, and a general appearance of dreariness, in spite of the picturesque mountains in the distance. Sand dunes all around, no flowers and no verdure, with the one exception of vines, which seem to flourish exceedingly well and produce an excellent vintage, in spite of the appearance of perpetual drought.

If the reception at Larnaca was great, that at Nicosia was superlative in comparison. The whole population appeared to have turned out to do us honour, and hundreds of Scouts and Cadets were lined

all along the road and all at salute as we passed by. The bands played, the bells rang out, and at the entrance to the church Orthodox priests in their gorgeous robes, together with the Anglican chaplain of Nicosia, Canon Newham, were waiting to greet us. They escorted our President to a throne opposite that of the Archbishop, and the deputation gathered round him. The Governor of Cyprus was absent from the island, but the District Commissioner, Mr. Charles Hart Davis, who is learned in the Greek language, was present and took up his position close to the pilgrims.

Then His Beatitude Kyrillos entered, and, after blessing the pilgrims, was escorted to his Throne. The church was packed, many people, being unable to find even standing room, had to remain in the courtyard. The special service of reception then commenced, together with intercessions for England, for the Anglican Church, for the pilgrimage and its President. Then His Beatitude read an address to the pilgrims which was rendered into English by a prominent Greek layman. The Patriarch alluded to reunion—and also to self-determination. The President replied, wishing success to the Church of Cyprus in all its aspirations, and after a graceful reference to the fact that His Beatitude's Autocephalous Church had been amongst the first to recognise the validity of Anglican ordinations, he read the address which has already appeared in *Christian East* and which was done into English by Canon Douglas.

The ceremonial functions being now at an end, the choir sang "God save the King" in Greek, and an adjournment was made to the Archbishop's salon, where, after the usual presentations, tea was served *à l'anglaise*, speeches were given by the Archbishop and the President, and for the short space of time at their disposal the objects of interest in the town were shown to the pilgrims.

Our departure was as gay and joyous as our arrival. The bells clanged out their joyous if barbaric salutation; the Scouts and Cadets lined the streets; the bands played and the people saluted as we left that delightful and warm-hearted city to make the return journey to Larnaca.

During our visit to Cyprus the Rev. Harold Buxton acted as *liaison* officer of the Committee with the Armenian Church. At Nicosia we visited the important Melkonian College, a gift to the Armenian nation from a family in Alexandria. Here it is proposed to educate five hundred boys and girls, selected from the orphanages of the Near East.

There are about 300 Armenians in Cyprus, a happy and contented community. For the present the Armenian Patriarch of Constantinople, ruthlessly driven from his see, is dwelling in peaceful retirement in this island.

The District Commissioner told us there was much division of

opinion with regard to the present government of Cyprus: that, speaking generally, there were but few who desired complete independence, for probably the majority of inhabitants, and nearly all the clergy, demanded union with Greece. The Hellenic Club stands for such union and, doubtless, there were hopes on the part of its members that the pilgrims would be greatly impressed by these aspirations. The Metropolitan of Larnaca went further than did the Archbishop of all Cyprus, for he said: "We hope that you will become the faithful witnesses of our people before your great-souled nation, and that you will labour so that the sole righteous solution, according to divine and human law, may be given to the question of self-determination, that is, the union of Cyprus with the Motherland of Greece: in this you will earn our everlasting gratitude." Probably every pilgrim was at one with their "noble aspirations," but politics were not our affair, and the Bishop-President showed his accustomed wisdom in confining himself entirely to religious matters.

Later in the afternoon those pilgrims who were able to return to Larnaca in time accepted a courteous invitation to tea from members of the Hellenic Club in that little town, where an address was given by Mr. Giabra D. Pierides, ex-member of the Cyprus Legislative Council, and president of the Larnaca Hellenic Club, of which the following is the substance:—

> "With great joy I avail myself of the presence of the members of the second Anglo-Catholic Pilgrimage, 1925, in this town, once the mother-country of the great stoic philosopher Zeno, to greet you and at the same time assure you, as President of the Hellenic Club, Larnaca, of our sincere feelings of gratitude towards the worthy and honourable English Clergy and other gentlemen of the United Kingdom for all kind help and assistance rendered by them on more than one occasion to this Greek Island in so nobly and frequently raising their voices on its behalf, as well as of our deepest respect and amity to the English nation from whom we anticipate, through your kind channel, a satisfactory solution of the sad question of our present political and economic grievances and the speedy realisation of our natural rights and national aspirations.
>
> "In welcoming you again to this small but most ancient and historical Greek corner of the Mediterranean, I wish you, on behalf of the Club, every prosperity and happy return to England."

Despite the general desire in the island for political union with Greece, it was made abundantly clear to us that Cyprus is quite friendly to the British people in general, and to England's Church

in particular. Wherever we went, in the towns or in the country, the utmost respect to the person of our President was shown by all.

The pilgrims will not easily forget the welcome accorded to them by the Cypriotes, both religious and secular, and will undoubtedly feel great sympathy with them in their aspirations.

On the day after this visit, there being but little to occupy us beyond gazing at Asia Minor and the historic island of Rhodes, various meetings were held on board ship, including an interesting lecture delivered by Canon Douglas on "What we shall see at Patmos and Smyrna."

These lectures form a leading feature of the pilgrimage. They are generally well attended, and at their conclusion the President invariably gives a useful summary.

* * * * * *

Two days later we were among the Dodecanese islands, and at 6 a.m., just before saying Mass in honour of St. John the Divine, the ship lay opposite Patmos, a quaintly shaped island with two little towns of snow-white buildings, one on the shore and the other crowning the hill about 1,500 feet above the level of the sea. This, like the rest of the Dodecanese group, belongs to Italy. It is difficult to imagine why, except that presumably the blessed word "self-determination" does not obtain here, for the inhabitants are all Greeks and there is not an Italian among them except the handful of officials who police the island.

Once landed on the tiny quay, the pilgrims lined up in order and were met by three Orthodox priests and most of the population in their best clothes. Flags were flying, bells were ringing, and the sun was merrily shining. Thrilled by this spontaneity of joyous welcome the pilgrims sang the well-known hymn, "Holy, Holy, Holy, Lord God Almighty," which was followed by the recitation of the *Angelus* and prayers asking the intercession of Blessed John the Theologian.

After this short service the pilgrims climbed the steep ascent of the Voumi, the great hill that stands out as a landmark far and wide, and on the way to the monastery which crowns its top, visited the Cave of the Apocalypse. As the monastery bells rang out, the pilgrims, mindful of St. John's passionate love for the true faith, sang appropriately enough :—

> "Faith of our Fathers, holy faith,
> We will be true to thee till death."

Nothing could have been more beautiful than the setting for this act of devotion. Above us stood the hill from which the Evangelist

saw the hills of Asia Minor sweep round as a natural theatre with the sea as a proscenium. In that arena he visioned the glorious story of the Apocalypse, and from that point he dreamed of the contest between the armies of Heaven and Hell.

Led by the President, the pilgrims continued the steep climb to Chora, a village, dazzling white with its castle-like building, the Monastery of St. John the Theologian. Here once again in our honour flags were flying and the villagers were dressed in their gala clothes, and as we entered the courtyard the bells clanged out to give us still warmer greeting. The Abbot Gregorius met us, and as we lined up in orderly rank, the pilgrims sang, " For all the Saints who from their labours rest." We again invoked St. John, and Dr. Wakefield blessed us in English and the Abbot Gregorius in Greek. Shortly after we entered the Church of the Theologian, where the usual service of reception was sung and the Abbot showed us the treasury.

Then followed a visit to the library, where we saw books of much historical interest, and afterwards we were entertained by the monks in the Synod's state room and refreshed with milk and honey, together with some very special island cognac. The trudge down to Scala was somewhat tiring and monotonous, but everywhere the people cheered us by coming out of their houses to wish us *Kalo Taxeidi*, which, being interpreted, means " a good journey."

Day and night the " Beloved Disciple " must have heard the waters of the Ægean Sea beating against his island prison—sometimes calm, for had he not the vision of a " sea of glass," sometimes rough, for he hears the sound of many waters. His senses tell him of the forces of anti-Christ, for as he stands on the shore he sees " a beast rise up out of the sea upon whose head was the name of blasphemy," for not far from his cave there juts out from the sea that quaint rock, called Thora, which, according to tradition, is the " beast " thus described. During those countless years of captivity he sees and hears the waves of that tireless sea, and well can we understand his yearning expressed in the words : " and there shall be no more sea."

Most of the pilgrims who were privileged to make this pious pilgrimage will read with greater devotion the mystical story of the Divine Apostle contained in the Apocalypse.

* * * * * *

Early the following morning we steamed into the great Gulf of Smyrna, one of the largest gulfs of the world, and few cities can boast of such a beautiful entrance. The sight of Smyrna Quay, where some 300,000 unhappy Greeks and Armenians were packed together for three days and nights in September, 1922, huge tongues of

flames coming from their burning homes, Turkish soldiery committing the vilest and most brutal atrocities upon them without any restraint whatever, presented itself to us as a terrible reproach to the American and European nations.

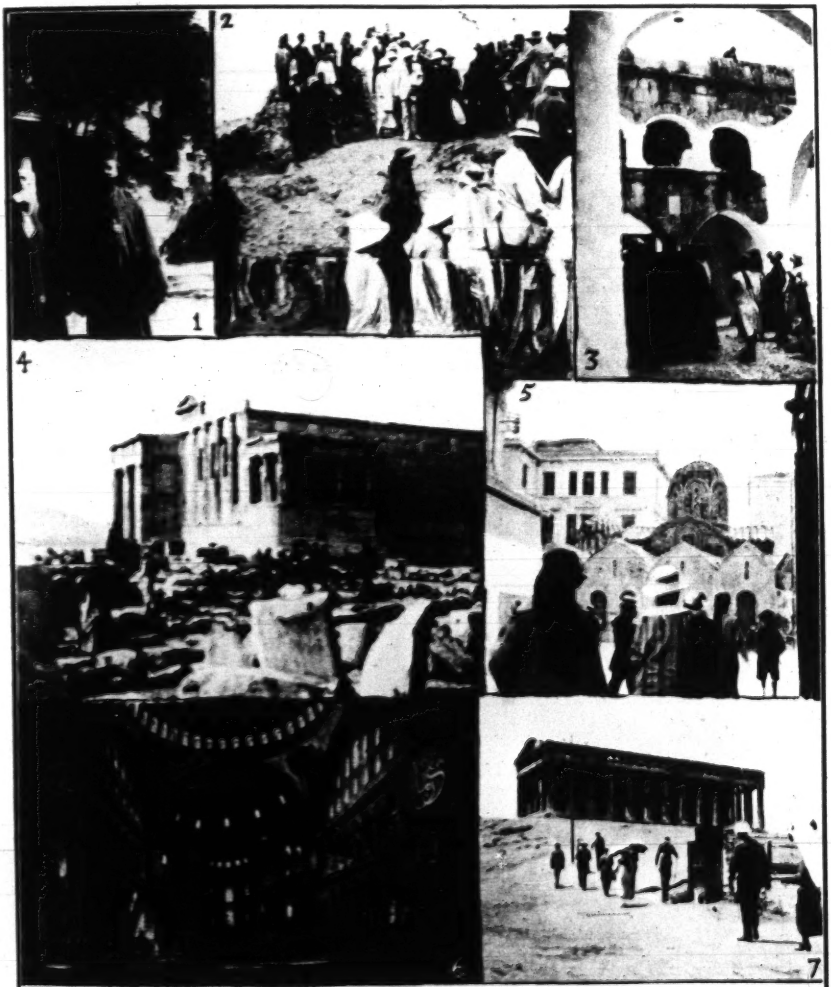
Desolation has laid its mark upon this formerly prosperous town. The Quay has been left untouched since the fire and massacre—it is but a frontage of wrecked houses. No effort has yet been made by the Turks to rebuild it, though many firms have applied for concessions. But the Turk delays in the hope of a greater price than that yet offered. There are no Greeks, except a mere handful connected with the Greek Consulate, and it would be more than his life was worth for an Armenian to appear in this city. On the other hand, crowds of German traders are beginning to arrive in the city. There are a small number of British, all of whom are engaged in business.

But it was not for the sake of visiting this sinister town, the last of the Seven Churches of Asia, that we landed here, but to visit another of the Seven Churches long since destroyed, with now only the relics of ruined temples, at their proudest in the time of St. Paul. A special train was provided for us by the British company which owns this railway, and the journey to Ephesus was completed in about one and a quarter hours. The name of the first station we passed seemed to us somewhat satirical when we remembered the awful horrors of Smyrna. It was called " Paradise."

But what a glorious country ! Fresh and green, with orchards of fig and mulberry trees, water lilies floating on still lakes, iris and every other sort of flower : yet everything totally uncared for. This glorious garden of Asia Minor, one of the most beautiful in the world, is to-day a mere wilderness, uncultivated, uncared for !

For many reasons pilgrims are not likely to forget this pilgrimage to Ephesus. Most of them were lightly clad, befitting a morning when blue sky and sun promised a gloriously hot day. This promise, however, was not fulfilled, for we had hardly commenced our walk along the road which St. Paul once trod when the rain descended in no light fashion. The way to the ruins was long, and only two motors were at our disposal, so the great majority had to walk. After a mile of road we branched off through fields, fighting our way through the long, uncut grass, barley and wheat nearly as tall as ourselves, drenched to the skin, before ever we reached the great gate of the ancient City and the ruins of the Gymnasium. But the object which interested us most was the great amphitheatre, one of the largest in Asia, and said to have held some 25,000 people. The tiers of the seats and staircases to them were still visible, and we thought of St. Paul being dragged to this theatre.

Our visit to this wondrous city of past memories was perforce



1. Bishops at Phanar, Constantinople. 2. Patmos: outside Apocalypse Monastery. 3. Patmos: Monastery of St John. 4. Athens: Caryatides. 5. Athens: old Byzantine Cathedral. 6. Constantinople: Hagia Sophia. 7. Athens: Temple of Theseus.

These photographs were taken by Pilgrims, to whom we tender our thanks.

brief. In soaking clothes we entered the train and took our places. And here your correspondent would like to pay a tribute to all the pilgrims without exception. Though wet to the skin, no one grumbled or made the slightest complaint, nor did anyone regret the adventure. One of our pilgrims, Miss Erskine, has painted a delightful picture, entitled "The Return from Ephesus," depicting a crowd of rain-soaked pilgrims, herded together and wading through grass and weeds as tall as themselves.

The country round Ephesus is not safe, for there are many brigands to-day, probably soldiers in the late war, out to enrich themselves by robbery with or without violence. Every care and precaution was taken, two Turkish police officers accompanied us, as also two men officially connected with the local railway. Watchmen on horse-back, armed with loaded rifles, were to be seen from time to time, though, to be precise, these men might easily have been mistaken for bandits. Consequently, the pilgrims were asked to keep together and, as usual, submitted without demur, so that there was no anxiety as to their safety.

We left Smyrna without regret. Up to 1922 it remained the second great trading centre of the Levant, but, unlike other cities in Asia Minor, it remained wholly Christian, the Greeks having a majority of the inhabitants, and the Armenians numbering over 100,000. In consequence, the Turks called it "Infidel Smyrna."

The noble martyrdom of the Metropolitan Chrysostom at the hands of the Turkish rabble in September, 1922, must remind us of the martyrdom of St. Polycarp, the disciple of St. John, in A.D. 155, as also of St. John's letter to the Bishop of Smyrna, "Be thou faithful unto death and I will give thee a crown of life." And so the Castle of Smyrna stands out like a great crown on the hill above the town. The lamps of the Seven Churches are now extinguished, and every Christian has been expelled under the Treaty of Lausanne. Last Easter not one church bell rang out in the whole country, and the only Masses said were in Anglican and Latin churches.

On the following morning Masses were said for the repose of the souls of all faithful Christians who had given their lives for Christ in Smyrna and throughout Asia Minor.

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The glorious weather that had been our lot from the day we left Marseilles and throughout our stay in Palestine was with us still as we glided along the Mediterranean from one pilgrimage to another. We had no excessive heat; in fact, some of us would have preferred a trifle more, especially when in Palestine. Every now and then the wind would rise and the sea become a trifle agitated, but only for a while, and then there would be perfect calm.

We had on board, besides our own "happy band of pilgrims," some Swiss pilgrims on their return from the Holy Land, who seemed greatly interested in our Masses, and also not a few representatives of film-land. Our pilgrims have established what might be called a *status quo* somewhat on the Jerusalem and Bethlehem principle and say our Masses daily in the salon; only, being Anglicans, we should not object to members of the other pilgrimage using the salon also, so long as our *status quo* be not infringed. Evensong is said daily in the afternoons; committee meetings, conferences of priests and lectures follow their steady round day by day, except when we are anchored at some port.

* * * * * *

Late in the afternoon of Friday, May 15th, we were within sight of New Rome whose setting is considered by some to be the most beautiful of any city in the world.

"Bless'd are they who make that sacred town their home,
By Pontus' mouth upon the shore of Thrace,
There where two whelps lap up the ocean foam,
Where hind and fish find pasture at one place."

* * * * * *

Thus the Delphic oracle to Byzas, who founded the ancient city of Byzantium in the sixth century B.C., the two whelps referred to being the two small rivers Cydaris and Barbyrus, at whose confluence the celebrated Golden Horn meets the Bosphorus. It is said that the name Golden Horn is derived from the resemblance the inlet bears to a stag's horn—the epithet "golden" referring to the riches it brought to the city, or perhaps to the wonderful effect it receives from the sun at dawn or sunset.

Our approach to Constantinople was heralded, indeed, by the brilliant sunshine of a spring afternoon.

As was to be expected, there was a long delay at the Custom House, and the Turkish officials could not be expected to do more than hasten slowly over the passports. Friends were waiting to welcome us. There was Fr. Borough, the chaplain of Christ Church, and with him were his two leading laymen. At long last, landing tickets were doled out to us, and, risking our lives on the shaky companion-ladder, we found ourselves on the cobbled stones of the ancient city.

Most of us were anxious first to obtain a general impression of the streets and the people, and this was carried into effect by a long drive through the two main divisions of Constantinople, Stamboul and Galata Pera, the native and European quarters.

Next morning the first item on our " orders " was to attend Mass at Christ Church, commonly known as the Crimean Memorial Church. This was not quite so easy as it might appear. Carrying the bag of our President we were stopped by Turkish officials and ordered right-about-turn to the Custom House. To reach this place of inquisition we had, perforce, to pick our way along the edge of the dock through flocks of sheep and goats and indescribable filth, and, having at length discovered it, to wait while one sleepy and unwashed Turkish official thought fit to attend to us. Patiently we opened the case and exposed to view cope, mitre, cassock, gown and scarf. Completely uninterested, the inquisitor allowed us to return, only to discover that no sign or token of examination had been placed upon our burden. Then followed an amicable if noisy discussion—the officials said we must see the inquisitor again, while we made protests against the sheep and filth and the possibility of a ducking in the unsavoury harbour.

Had it not been for the owner of our cars suddenly appearing, like a *Deus ex machina*, to the rescue, we might never have seen the ancient city. However, at long last we were free, and the whole pilgrimage, led by the President and committee, drove in rickety old cars to Fr. Borough's church. Here we were received by the chaplain and the Metropolitan Germanos of Sardis, one of the six Metropolitans in residence at the Phanar, together with some of the leading laymen connected with the Crimean Church. High Mass was sung, with deacon and sub-deacon, according to " English Use," and the choir in the gallery was evidently well accustomed to Mr. Martin Shaw's widely known plainsong Masses. The President of the pilgrimage, in cope and mitre, sat in the throne at the north side, attended by his chaplain, and gave the Absolution and Blessing. There were present Germanos, Metropolitan of Sardis, representing the Œcumenical Patriarchate ; Jacobos, Metropolitan of Durazzo ; Besselevsky, Archimandrite of the Russian Church ; Arsen, Vardabet of the Armenian Church ; and Kovar, protopresbyter of the Church of Serbia. The Metropolitan Germanos gave the blessing in Greek at the conclusion of the ceremony. The presence of these Eastern prelates and priests testified to their desire to welcome the pilgrims and to show their respect for Fr. Borough. The latter gave up his whole day's work in order to assist the pilgrims to the utmost of his power. His post is not an easy one. In days gone by there were more than enough English residents in Constantinople to fill both his church and that of the British Embassy. Now those happy days are ended and the Church people amongst the 2,000 English residents are comparatively few, and one church could probably give sufficient accommodation to double this number. Fr. Borough bears aloft the Anglo-Catholic standard and ought to enjoy the sympathy

and encouragement of all good Catholics. After the ceremony at the English Church we drove over the Eski Kapro, or old bridge, down to the famous sea walls of Stamboul and so to St. Sophia, first visiting the Turbeh of Selim, the old Baptistry of Christian days, where now are laid in curious order the sarcophagi of Turkish Sultans, their wives and children, the men and boys distinguished from the women and girls by the turban placed on the tomb as in all Moslem cemeteries. Then into the wondrous church itself. Constantine chose the finest position for his new city on the site of Byzantium, reserving the whole of the sea frontage for the imperial buildings, and the most commanding spot in the area, on the summit of the first hill, for St. Sophia, which was consecrated on May 11th, 326 A.D. It is not for me to describe this desecrated church and all its wonders ; most of your readers will have perused Canon Douglas' brochure, *The Redemption of St. Sophia* ; if they have not done so they should procure a copy at once. I will only mention the curious twisting of the axis through the ancient carpets which cover the floor, the Mihrab (or praying place) being set towards Mecca, yet the church still facing East as though refusing all apostasy, then the horrible great shields that disfigure the walls and represent certain Turkish heroes, including Abdul Hamid the damned—the heathen " setting up their banners as tokens." We saw the wall covering the door through which, according to tradition, a priest hastened in the midst of saying Mass when the infidel entered St. Sophia, lest the Body of Christ be desecrated, and from which the same priest will return when St. Sophia, after its reconsecration, is once again a Christian Church.

Close by is the print of the " bloody hand," reminiscent of the day when Mohammed the Conqueror rode right through the great church over a carpet of corpses and, as a sign-manual of his abominations, struck the wall with his hand. The Moslems have tried to obliterate this sign—but failed. Canon Douglas was reciting the ancient legend, when one of the hired guides cried out, " It is a lie ! "

On the great bronze door one can read the words graven, " I am the Door of the Sheep " and one can guess missing words from many a text and prayer. St. Sophia and Constantinople were almost in the grasp of the Allies and might have been theirs but for the wicked deceit of lying policies and underground diplomacy. As Dr. Burrows, Principal of King's College, and now Bishop of Gloucester, said a few years ago (I quote from Canon Douglas' book) : " Is there any wonder that in the days following the Armistice, when the allied fleet sailed up the Dardanelles and Greek ships were anchored off the Golden Horn, the Athens papers were full of hope for the fulfilment of the great idea of their race ? The Franks had at last sent

their ships that were not to take away but to bring back the Crown and the Gospel and the Altar."

Had the followers of the Cross been united and Christian principles of any force in the world, Kemal Pasha could never have recovered all that Turkey had lost by the Treaty of Sèvres, nor would his myrmidons have swept Asia Minor of its Christian inhabitants, nor Angora dictated terms at the Lausanne Conference. All Christians had a share in the monstrous iniquities of Governments and Treaties, and it is the fault of Christians to-day that the Church of St. Sophia has not returned to its first love.

After Mass we drove to the Phanar, the residence and seat of the Œcumenical Patriarchate. The Phanar is the name of the district, the seat of the Patriarchate having been changed many times; it is situated in a very poor and badly-paved quarter, round which a Greek colony has grown. The building is large and ugly, it is also sorely in need of repair, and at the present time dreary and desolate. On the entrance steps the Metropolitan Germanos of Sardis met us, and warmly greeted our President; then we went directly to the church of St. George, the chapel of the Patriarchate. The Metropolitan had begged us not to bring more than twenty pilgrims, as otherwise it might cause trouble from the Turkish authorities. At the present moment the Phanar is continuously watched by Turkish police who note every visitor. Incidentally, I may mention that more than one Turkish spy was present at our lectures on board ship, and had also tried on deck and in the smoking-room to overhear our conversation.

To return to the Phanar and its church. The Metropolitan asked our President to say some prayers and to give us his blessing, after which we all kissed the sacred ikons, and were then shown the throne of St. Chrysostom, the pulpit and ikonastasis that came from St. Sophia, together with the most precious relic of the Pillar of the Scourging of our Lord, which we all venerated. Then the President and members of the Committee were invited *within* the ikonastasis —quite impossible ten years ago—and kneeling before the altar we prayed in silence. . . . This may be of interest to those who, according to a recent letter in *The Times*, declare that the Eastern Church does not venerate the Blessed Sacrament. On the altar was a tabernacle, behind the altar was a large hanging pyx. They had found the pyx more convenient than the tabernacle.

As all those who had gone behind the ikonastasis—the Holy of Holies of the Church—were priests, the Metropolitan, after much bowing and crossing, removed his head-gear, and, opening the pyx, showed us the consecrated Bread wrapped up in linen. When infants or the sick and dying are communicated, a piece of this Bread, which has been dipped in the consecrated chalice, is cut off,

dipped in unconsecrated wine and given to the communicant. Close by was a lamp burning brightly. We asked the Metropolitan why that lamp was burning. He replied, to remind us of the abiding Presence of Christ, and our duty to worship Him present in the great Sacrament. The Greeks do not kneel or genuflect, they bow very low, somewhat after the custom of the Church of England, according to the Alcuin Club, in the fifteenth-sixteenth centuries.

Then we visited the Patriarchate. After the conquest of St. Sophia, its original home, it was removed to the Church of the Apostles, thence to St. Mary, Pammaristos, and thence to St. Mary, Blancherae, where once our Lady's girdle was kept and venerated ; thence to St. Dimitri of the Phanar, and then to its present habitation.

In the reception room we found five Metropolitans of the Synod to greet us—namely, those of Ænea, Prinkipo, Heliopolis, Chalcedon, and Sardis. Dr. Russell Wakefield, after the usual courtesies, made a speech which Canon Douglas translated. He said that continually we prayed for the peace of the Church and of the world ; that we knew of the piteous sufferings of the Orthodox Church, and greatly sympathised ; that we prayed they might have strength to stand fast ; and further, that we rejoiced in that we were permitted to visit the centre of Eastern Christendom, which we know to be our sister Church. The Metropolitan Germanos replied that this reception was altogether unique, and that it typified the close ties existing between Anglicans and the Orthodox Church. Before leaving the Phanar we visited the great door in front of which the Œcumenical Patriarch Gregory V. was hanged, after being dragged from the church where he was celebrating Mass on Easter Day, 1821. The door is closed and will not be opened until the day when Constantinople is restored to the Greek nation. Standing in front of this sacred spot we asked the martyr's prayers, pleading for moral courage to enable us also to confess the Faith of Christ crucified.

All pilgrims will deeply sympathise with the Metropolitan Germanos who, a few weeks after our visit, was the victim of a shameful outrage, for which the notorious Papa Eftim is said to have been responsible. Certain ruffians, having lured him to a lonely spot, hacked off his hair, beard, moustache and eyebrows with a knife ! And yet there are still Christians who adopt a pro-Turkish attitude !

After leaving the Phanar we visited the beautiful little church of St. Mary Mouchliotissa, the only pre-conquest church in Constantinople which has not been degraded into a mosque.

Until comparatively recent times the streets of Constantinople were thronged with pariah dogs who acted as scavengers, keeping strictly to their own district. Some years ago it was suggested that

their presence caused disease and consequently the wretched animals were deposited on the island of Prinkipo, there to starve to death! Now there is only to be seen a pariah here and there—we counted two—and a few miserable-looking yellow cats. Yet the streets remain filthy, the paving broken and the smells indescribable. A dog in the street to-day is as rare as a veiled woman: in Stamboul very few women are seen at all; it is like a city of men, but in the European quarter there are as many women as men.

The Turks have got back all they lost in the war, and, indeed, more. To what purpose? To make Constantinople once again the great city of the East, restoring its pristine splendour, and making Asia Minor the fairest garden in the world? Nothing of the kind! The Turk is marvellous in battle, hopeless in peace. Most of his Armenian subjects, as most of the Greeks, have been massacred or deported: these were the merchants, these were the workers; they have gone, and left behind a lazy crowd of officials and sub-officials, underpaid and discontented, adding to their miserable wages only by a calculated system of bribery, corruption and blackmail.

Time will bring its own revenge, the punishment that should have been meted out to Turkey by "Christian" governments will come in due course, not through force of arms but through her own ineptitude. The goose with the golden egg is killed: her harbours are derelict, her trade at a standstill. Yet the Turk is quite content: has he not been hovering on the brink of bankruptcy for many years? Hitherto he has always been saved from catastrophe through the folly of the Christian Powers, and thus he imagines himself to be immune for ever!

PART III.

The third pilgrimage Sunday, May 17th, was spent on board ship and Masses were being said while the s.s. *Sphinx* was still at anchor in the harbour of Constantinople, under the very shadow of St. Sophia. The landing-stage was crowded with picturesque natives plying their wares, and the usual excitement consequent on leaving an Eastern port was everywhere visible. None of these thrills, however, interfered with the pilgrims' devotions, for practically everyone was present at the sung Mass in the grand salon at 8 a.m., and many had to content themselves with standing at the door or around the portholes. Fr. Child celebrated, Fr. Laing served, and the music was sung by Fr. Bark's choir, the pilgrims joining heartily in the hymns, much to the joy of some Swiss pilgrims

travelling with us, for they, as everyone knows, are past masters in the art of congregational singing.

Thus was the Holy Sacrifice offered in the harbour of New Rome, the desecrated church of Holy Wisdom gazing at us from its height ! Naturally the intention at Mass was for the redemption of that once holy shrine and also the restoration of Asia Minor to her " first love." The seven golden candlesticks have now been removed " out of their place " from all the Seven Churches of Asia (and Smyrna last of all), whose martyrs, being " faithful unto death," have been awarded " a crown of life." So St. Sophia, flanked by her four Moslem minarets, guarding, as it were, her peerless Christian shrine as warders might a captive princess, dominated the entire harbour and everything else in our minds at the moment of our leaving Constantinople later in the morning.

Silently we gazed at the once peerless city as the s.s. *Sphinx* floated towards the Sea of Marmora, and thought of our many lost opportunities as a Christian nation and those of other European peoples, for, had not Europe abnegated her destiny in these post-war days, the Crescent which now surmounts Constantinople would have given way to the Cross, and the scanty remnant of Eastern Christianity would have found peace and prosperity under the protection of the Entente. Alas ! Europe knew not the time of her visitation ! For, aided by the madness of imperialism at the Quai d'Orsay and Downing Street alike, and the consequent rivalry between Great Britain and France, the modern Nationalist Turk has been gradually built up *by Christian aid* until, thanks to the shameful Treaty of Lausanne, he has become strong enough to demand licence and facility in order to extirpate almost every Christian from Asia Minor, once the homeland of the Catholic faith. Only the most superficial pilgrim could forget the terrible apostasy on the part of Christian Europe and, indeed, on the part of a great section of the Christian Church, while travelling on a pilgrimage commemorating the sixteenth centenary of the great Council of Nicæa.

Chanak, the nearest port of call to the Gallipoli battlefields, was reached the same afternoon. Here travellers are given the opportunity to disembark and visit the graves of those who died for their country, for every ship on its journey to or from the Dardanelles is bound to halt at Chanak for purposes of examination. This little town is the headquarters of the Imperial War Graves Commission for Gallipoli and the starting point for visits to Suvla, Anzac and Helles, and accommodation can be obtained at the " London Hotel." Lieut.-Colonel C. L. Hughes, director of the work at the Commission, was on board and gave us all the information we desired. Clearly we could see the monument to Australians, New Zealanders, and British—one brotherhood—who fell with wondrous heroism, and,

surrounding the monument, a wall on which are inscribed the names of those who died at sea. Close to the graves of the Empire heroes are the last resting-places of the French, and, as the ship passed, a company of French soldiers, together with their Commandant, stood at the salute, the while Fr. Cornibeer led the pilgrims in the recitation of *De Profundis*.

Quiet reigns on that peninsula: men are working among the graves, native waggons pass along the roads laden with stone for the cemetery walls, the few farmers are busy in the fields, oxen rest in the shade of olive trees and the stork builds its nest. In this tranquil spot rest our dead, but

Their name liveth for evermore.

Evensong is sung on deck late in the afternoon, conducted by Fr. C. B. Moss. It is not possible to sing the Office hymn, as we have no books; so, having recourse to our old friends, the Anglo-Catholic hymn leaflets, we all join in such favourites as "How sweet the Name of Jesus sounds," and, "Praise to the holiest in the height"; Magnificat and Nunc Dimittis are chanted to simple plainsong, and then the President, robed in purple cassock and rochet, speaking clearly above the roar of the waves and the noise of the winds, gives us a short and homely address on the words, "In Him is life," reminding pilgrims that during their visit to the Holy City they had seen much that was associated with our Lord's Passion and Death. "If life is to be true, suffering for truth must be a necessity. Every Eucharist gives us the life of Jesus, our very religion is a great adventure and not a mass of routine duties. Christ is the Way, the Truth and the Life: it is His drawing power that alone can help us to live. Pilgrims who had knelt at the Holy Places must bring people nearer to God by reminding them of the Man of Love, Who lived, died and lives again for us, by Whose power we are enabled to live to-day."

Our Sunday programme is not yet complete, for after dinner we all assemble in the great saloon to hear a lecture by Canon Douglas on "What to see in Athens," in view of our arrival at the capital of Greece on the morrow.

Our days on board ship are fully occupied and the pilgrims take every advantage offered them to make our great adventure one of worship and personal devotion. Apart from the daily Masses and evensong, there are prayer meetings, and the clergy set apart for the purpose of giving instruction and spiritual advice or hearing Confessions tell of wonderful results. The pilgrims are happy and contented: there is no compulsion in any spiritual matter, for each is expected to use the opportunity to the best advantage for himself and for the great cause that binds us together. Lectures are given

almost every evening after dinner, and presided over by our Bishop-President, who refuses to miss any function whatever. Needless to add, all the pilgrims have been won by his loving sympathy, courtesy and *bonhomie*. His addresses are simple and earnest, and many pilgrims can tell of spiritual help given to those who consult him privately.

Next morning (May 18th) found us in the Piræus, the flourishing seaport of Athens, which, in its present aspect, is entirely of modern growth. This seaport may well be called "flourishing." Long ago it outstripped the commerce of its rival Patras, and now it would seem to have enticed most of the shipping that once was seen on the Bosphorus. The harbour has the advantage of being accessible for the largest vessels, and numerous ships are seen enjoying its hospitality alongside with the smaller vessels trading with the other seaports of Greece. To-day commerce with Constantinople is at a standstill. Long before the *Sphinx* came to anchor in the harbour of the Piræus we were amazed at the activity all around; the whole place was alive and, doubtless, in a few years' time Greece will have captured practically all the commerce that formerly belonged to Constantinople. The harbours of the latter are deserted, the harbours of the former are full of ships and of activity. The carpet factories, tobacco firms, etc., etc., are to-day almost entirely in the hands of the Greek, great houses managed by Greeks and Armenians have deserted Constantinople for the more hospitable shores of Greece, together with the majority of their employées. In 1912 the population of Athens was 167,000; to-day it is over 1,300,000. It will be said that the population has increased owing to the great number of refugees. This is, to some extent, true, but hundreds of such people are being daily absorbed in factories and business houses. The contrast between the degenerate Turk and the active Athenian is as great as that between the bright atmosphere of life in Athens and the pathetic and depressing existence of the native in Constantinople.

Soon after our arrival in the Piræus a deputation came on board to greet us on behalf of His Beatitude Archbishop Chrysostom, Metropolitan of Athens, and Primate of All Greece, consisting of Mgr. Stavroupolos Theokritos, Bishop of Pischof and the Archimandrite Chrysostomos Dimitrios, Secretary of the Holy Synod, and with them some professors of the University of Athens together with Dr. Wigram, the Anglican chaplain, all of whom gave us a hearty welcome to this ancient and renowned seat of learning. After the usual introductions had been made, the 214 pilgrims were rowed ashore and there found cars waiting to take them to the city. The priest-pilgrims were robed in academic habit and thus drove to the Metropolite, followed by the lay-pilgrims, where we all assembled

in the reception room and waited His Grace's leisure. Presently the Metropolitan appeared, accompanied by some of his Bishops and Archimandrites. He is a man of medium height, thin and spare, with scholarly appearance and somewhat nervous and severe in manner, probably because never before, as he himself said, had such a pilgrimage been received at Athens. Dr. Wigram having performed the duties of introduction, the Bishop-President read the address already published in *The Christian East*.

Canon Douglas having given a translation in the vernacular, much appreciated by ecclesiastics of the Metropolite, His Beatitude made reply in the Greek language, duly done into English by Mr. Alivisatos, Professor of Canon Law at Athens University :—

" It is a great joy to me to have at this moment the opportunity and privilege of addressing the Anglo-Catholic pilgrimage, among whom are venerable prelates and clergymen of the Church of England.

" This lately instituted pilgrimage, as an expression of a very deep religious feeling, reminds us of a very sacred custom of the first Christians. The historian Eusebius mentions that the great teacher of the Alexandrian School, Origen, went to Palestine in order to visit and study the Holy Places. The pious English people having succeeded in delivering these Holy Places by its heroic and glorious army from the Mohammedan yoke, and in raising the flag of the Cross on the place where for centuries floated the flag of the Crescent, it was natural to bring back the old custom of pilgrimages to the Holy Places by members of the Anglo-Catholic Church. This custom is consonant with the attitude of the Anglo-Catholic Church, which is trying to re-establish the doctrines and life of the undivided Church of the seven Œcumenical Councils. In the accomplishment of these noble and holy purposes the Anglo-Catholic Church meets the Eastern Orthodox Church. We do not know, dear and revered pilgrims to the Holy Land, what are your impressions, but undoubtedly you find this Church such as you knew it from the history of Christianity. The Orthodox Church has the same faith to-day as it had in the time of the seven Œcumenical Synods. For the Greek Orthodox Church, ' Jesus Christ, the same yesterday, to-day and for ever.'

" Examining our Church, you will find it keeping exactly the doctrines of our Lord Jesus Christ and of the Apostles, and the traditions and the customs of the old and undivided Church. You will find it such as it was when Theodore of Tarsus came to England as Archbishop of her Church. Theodore renewed the first ties of the Christian East with the English Church, because

undoubtedly the first missionaries in Britain came from Greek Asia Minor. We can see this from the diversities of the Christian customs which the missionaries who came from Rome later found in England. And it is true what the Saxon chronicle says about Theodore's work, that before him the Bishops in England were Romans and after him were English, because from him the English Church has acquired its own local character. From about this time the Christian East suffered several terrible devastations from various barbarians at first, and then from Christian peoples, but especially from the Arabs and the Turks. Such devastations have rooted out in past times the Christianity of the Church of Tertullian and Cyprian in Carthage—nothing remains. Similar devastations have taken place later without, through God's grace, similar results! Having visited the Mother-Church, you have seen and heard continued the tradition of St. James, first Bishop of Jerusalem and of St. Cyril. In the Holy Land you have heard the original tongue of the gospel and the Holy Liturgy of the first Christians.

"In Athens you will hear with no great difficulty the echo of St. Paul's speech on Mars Hill. It is true that your visit happens a little after one of the greatest devastations of the Christian East in Asia Minor and Thrace. The awful ruins of the Churches of the Revelation are yet smoking, and the blood of thousands of Christians is still fresh. Where, till yesterday, Christianity was flourishing, Mohammedanism prevails. According to God's Will we believe firmly that with God's help this trial for the Christian East will pass. But on this occasion a new token of love and sympathy has been shown on the part of the English people and the Anglo-Catholic Church. The Greek people were deeply moved by the sympathy shown to the refugees through the various philanthropic organisations and especially the 'Save the Children Fund.' And how can we express our deep gratitude for the warm defence of the cause of St. Sophia, and lately that of the Œcumenical Patriarchate after the terrible action of the Turkish Government?

"I wish you, dear friends, to be assured that all these, working together, are ties of spiritual union. There is no better way, indeed, than this for preparing for the other union which we all so heartily desire. Repeatedly we have expressed to you the deepest gratitude of the Greek Church for everything that you have done and in His Holy Name we greet you, brethren, and we call upon you and your beloved people God's blessing."

The business part of the reception being concluded, an adjournment was made to the Metropolitan Church close by, the clergy, headed

by the Bishop-President, his chaplains, Dr. Wigram and the Dean of Winchester. On entering the Cathedral, the processionists venerated the sacred ikon and were led to the large space without the Ikonastasis, the clergy forming a ring with the President in the central position. When His Beatitude, accompanied by two deacons, had taken his place at the Great Throne, the Bishop of Syra sang the service of Reception of Pilgrims, the musical portions being rendered by a choir of seminarists. Rarely have I heard any singing more beautiful, the voices of the lads had been so carefully trained that one could follow almost every word of the hymns and litanies of greeting. It was, quite apart from the devotional aspect, a musical treat, greatly appreciated by every pilgrim. At the conclusion His Beatitude gave his blessing from the Throne and then from the Ikonastasis, and the short and beautiful service was ended.

The Cathedral is a large building of the late 'forties, quite destitute of architectural taste, but sumptuous and gay in its appointments. We were told that it was erected with the materials of some seventy small churches which was, perhaps, responsible for its devotional atmosphere. The 214 pilgrims were but a fraction of the great crowd of people, mostly men, which thronged all around us, deeply interested in an occasion to them wholly unique.

Close to the Cathedral is the small Metropolis or Church of the Panagia Gorgopiko, said to date from the ninth century. This is one of the several small Byzantine Churches, situated in the heart of Athens in the midst of modern streets, but unfortunately only a few of the pilgrims had time to visit any but the " small Metropolis." It is a superb little gem, and said to be the earliest specimen extant of a Byzantine monument built on Greek soil. It is full of interesting sculptures and on the frieze above the principal entrance is an ancient calendar of Greek festivals, with crosses added at a later date by Christians. Beside the church is a block of grey marble with an inscription in Greek characters to the effect that it is the stone from Cana of Galilee " where Jesus Christ turned the water into wine."

After leaving the Cathedral the President and his clergy repaired to the house of the English Chaplain, where Dr. Wakefield gave a short address to the students of the seminary, thanking them for the delightful rendering of the music we had all so greatly enjoyed. Many of the students were able to follow the President's clearly-spoken words, but in order that they might be understood by all Dr. Wigram gave a Greek rendering. Within easy distance of the Chaplain's somewhat ascetic quarters is the English church built in the Gothic style of 1840, with a window erected to one who was murdered by brigands in the 'seventies. Somewhat unkindly, it has been stated that this church stands on the site of the " Altar to the

unknown God " mentioned by St. Paul in his speech on Mars Hill. As the pilgrims had breakfasted at an early hour, and the morning's work had been somewhat arduous, we were not surprised, when joining the main party about 2 o'clock, to find them doing full justice to an excellent lunch in the Palace Hotel.

The afternoon found Dr. Wigram at his best. As in Constantinople, so in Athens, guides are plentiful but not efficient. Consequently the pilgrims clustered round Dr. Wigram, who seemed thoroughly to enjoy the giving of his delightful and simple addresses interspersed with charming similes and anecdotes. Those who, on their return to the *Sphinx*, were not too tired to write up their diaries, have a résumé that will always be of the greatest service to them. I believe that a fairly inclusive programme was mapped out for the one day in Athens, morning and afternoon. The morning portion was perforce " washed out," and as for that of the afternoon, Dr. Wigram's *fiat* went forth that the Acropolis would be quite as much as any pilgrim or tourist could assimilate, and naturally he was obeyed. Quite indefatigable, in the Parthenon, in front of the Caryatides (or Portico of the Maidens) and elsewhere, the Chaplain could be seen standing on a pre-Christian pedestal, haranguing the pilgrims, many of whom managed to obtain excellent photographs of him which will serve as a lasting remembrance of this wonderful afternoon.

But our time was limited, for at 5 p.m. the priest-pilgrims had been invited to take tea with the Metropolitan, and so with some reluctance we tore ourselves away from one of the greatest wonders of the world and the main objective of the ordinary visitor to this, the most beautiful of all European cities.

Punctually to the time arranged, the clergy, having resumed ceremonial habit, arrived at the Petit Palais Hotel, where a sumptuous tea *à l'anglaise* had been prepared for us in the pleasant shady gardens. There was a high table for the dignitaries, presided over by the Archbishop, and smaller tables for the lesser lights. At one of these latter our friends of the early morning were seated, the Bishop of Pischof and the Archimandrite Dimitrios, and so Father Pinchard, Father French and I were delighted to join them. Although we were thirsting not only for tea but for information, we found the ecclesiastics were more anxious to hear about us than to talk about themselves. Conversation was not exactly easy, the Bishop could only talk Greek and German, and was greatly disappointed that none of us could talk this latter language (he took it for granted that we could not speak the former), though slightly reassured when he heard that our President was a German scholar. However, these things generally arrange themselves, and we managed to give an intelligent account of ourselves, of the places we had visited and of the objects of

the pilgrimage, to the Archimandrite's satisfaction, and he rendered our remarks into Greek for the benefit of the Bishop. No meal, no gathering in Greek circles is ever complete without speeches, and this delightful afternoon was no exception to the rule. The President, who has the enviable aptitude of being able to make a speech on any subject and at any time, having, in a few choice words, thanked the Archbishop for his kindly hospitality, His Beatitude, in the course of a very friendly reply, translated by Mr. Andreades, said that the union of the Orthodox and Anglican Churches was much nearer than we believed; yet such a momentous concern required time, for nothing could be done in a hurry and without much prayer. It was coming nearer and nearer, but the union of souls must come first, then the other union would come by itself. The Latin Church did not understand any idea of union except that which came from without. We understand that union must begin first with the union of souls and then the formal union. His Beatitude, in conclusion, said that he welcomed with all his heart this Anglican pilgrimage, and that he was thankful for the opportunity of obtaining a closer acquaintance with members of the Anglican Church. "Once Christ stands between us, union will come."

In the light of the fact that the Autocephalous Church of Greece has not yet recognised Anglican Orders, the words of the Archbishop may be regarded as carefully measured, but at the same time hopeful, while his speech in the evening, to which I shall refer presently, was considerably more definite.

At one time it was within the bounds of possibility that His Holiness, the Œcumenical Patriarch of Constantinople, might be induced to make a special visit to Athens as the guest of Sir Henry Lunn to meet and receive the members of the pilgrimage. Accordingly, on the advice of Dr. Wigram, a cable was sent to His Holiness at Salonika and, in reply, the Patriarch cabled that we should hear his decision on our arrival in Athens. Later, however, we received a second cable to say that such a visit would not be possible. We were not altogether surprised, as the question of etiquette made the invitation difficult to accept, apart from other and more urgent reasons, but it is hardly necessary to add that the pilgrims would have regarded the acceptance as a gracious condescension on the part of His Holiness and welcomed him with much enthusiasm and sympathy.

As, therefore, the address to the Œcumenical Patriarch could not be presented in person, Professor Alivisatos promised to forward it to His Holiness at Salonika.

After the reception by the Metropolitan, Canon Douglas took me to visit the ex-Patriarch Meletios, who is living at a small village,

eight miles from Athens. On the way we passed hundreds of little wooden houses, not unlike Swiss châlets, where Greek refugees are being housed, to the number of over 130,000. The refugees are of all sorts and kinds, they have two things only in common—their religion and their poverty. Each family has its little house and acre cared for by the Government, assisted by the "Save the Children," the "Imperial War Relief" and other British and American funds. There were several priests among the refugees, and we saw some of them sitting outside the doors of their houses. Many of the refugees are being absorbed in factories and other kinds of business in Greece, but the vast majority are unemployed, and generous help is needed to keep this excellent work going. There are about 1½ millions of these refugees scattered over Greece and its islands.

Meletios is living in a picturesque little house, rather like a miniature French villa, with a tiny garden fresh and green after the recent rains. The house is two-storied, one room leading out of the other in the continental fashion generally adopted by the modern Greek. The villa he has rented only for a while, as all things are possible. At a small church in the village he officiates, otherwise his life is entirely private, though he does receive some visitors. He had been made aware of our visit, and as our car approached the gate he came out to meet us. He is a fine-looking man of over six feet, still young for a Patriarch (fifty-one, I believe, is his exact age), keen, searching eyes, handsome, with dark brown hair and beard just beginning to turn grey. He received us with much cordiality and charm of manner, and soon one realised his fascinating personality. Born to command men, there was something intensely pathetic about this exiled prelate. He took us to his study, where surrounded by a few of his books, most of them having been left in the Phanar on that awful day when he was nearly torn to pieces by the scum of Constantinople, he works and writes, and who can blame him if one suggests that he plots also? He talked of many things, chiefly in connection with the Phanar crisis, and seemed much disturbed at the attitude taken by one of the Metropolitans in favour of coming to terms with the Turks. Never, he said, would the Turk give the guarantees required for a free election of the Œcumenical Patriarch, and if they did give them they would not keep their word. In this, at least, he showed greater wisdom than did the allied powers at Lausanne!

He told us that, though he had no definite news, he regarded the resignation of Constantine VI. as imminent and, like all the prelates in Greece, regretted it as a submission to Turkish tyranny. Incidentally, I might add, this resignation was already regarded as a *fait accompli* in Athens and confirmed on the day we left the city. After discussing the political turn of affairs in the Orthodox Church,

he spoke much of the twenty-five years spent in Jerusalem, remarking that he owed everything to those days in the Holy City.

Shortly after, he gave us his blessing and we left him standing at his door, a lonely figure, indeed. But not for all time—Meletios is a politician, he may even be a wire-puller (there are such in the Roman and Anglican Communions), but he is a good man with a striking personality, and though he may never again be Œcumenical Patriarch, other Patriarchates will become vacant through infirmity or death. We may be sure that his active life is not ended, and that possibly one Patriarchate, which I need not mention, may yet have the privilege of welcoming him as its chief, an event which would doubtless be for its great advantage. The exiled Patriarch has the greatest respect for England and for England's Church, and Anglicans will never forget that during his short and stormy reign at the Phanar he was the first to recognise that Anglican clergy were priests and that Anglican Sacraments were as valid as those of Armenians or Roman Catholics.

Later in the evening, at the request of Sir Henry Lunn, the President and Committee entertained Greek ecclesiastics and professors of the University of Athens to dinner at the Hôtel de l'Angleterre. Some time before our arrival at Athens we cabled to Dr. Wigram to arrange such a dinner on our behalf, but on our arrival the Doctor informed us that there could be no dinner, as the Metropolitan deemed it inopportune to come, and had invited us to tea instead. The President and Committee were nevertheless insistent, and a compromise was reached, namely, that representatives should come instead. However, our President made himself so pleasant to Archbishop Chrysostom at tea that the latter announced his intention of accepting our invitation. Consequently the dinner was held at 8.30 p.m., an early hour for Athens, and the President, Colonel Shaw-Page, representing Sir Henry Lunn, together with Canon Douglas and the Secretary, received the Metropolitan and the other guests in a room provided for the occasion. Dr. Russell Wakefield presided, His Beatitude Archbishop Chrysostom sitting on his right, the other guests, including the Bishop of Syra (Mgr. Trikkala), two other Bishops and an Archimandrite, Dr. Wigram, the Secretary of the British Legation, Mr. Alivisatos, Professor of Canon Law, Mr. Dyovounides, Professor of Dogmatics, Mr. Vallanos, Dean of the Faculty of Theology, Mr. Andreades, Professor of Economics and National Representative of the League of Nations, and several other professors of the University of Athens. On the English side were Canon Douglas, Frs. Pinchard, Maurice Child, G. Napier Whittingham, H. J. Fynes-Clinton, Colonel Shaw-Page and others, about twenty-five in all. This gathering was considerably less formal than others which had been held, and the

guests conversed with one another, discussing all-important matters *sans gêne*. The Archbishop was anxious to hear about our reception in Palestine and elsewhere and was very pleased to see three of the pilgrims wearing the Order of Commander of the Holy Sepulchre. His Beatitude was fully informed about "our unhappy divisions" and had many questions to ask the President about the present position of parties in the Church of England. Somewhat stiff and nervous in his manner at the beginning of the day, Archbishop Chrysostom had become most friendly and obviously anxious to make the acquaintance of members of the Church of which he spoke so highly. Towards the end of dinner Dr. Wakefield, in proposing the toast, "The Metropolitan of Athens and Primate of all Greece," said that a unity "which makes for the good of the whole world should be acquired as soon as possible. Differences between the Churches undoubtedly arose from the fact that their members were too superficial and did not look at the great things which really mattered. Reunion between the Orthodox and Anglican Communions would be of equal advantage to both. Not only would it strengthen the driving force of Christianity against anti-Christ, but it would be an encouragement to another great communion to reconsider its position in regard to unity." The Bishop, after speaking of the amazing faith of the persecuted and martyred members of the Orthodox Church, concluded: "If we can go to death for Christ, surely we can stand together for Christ in life, united as one Church. God bless and prosper the labours of the Orthodox Church in Greece, its Archbishop, clergy and faithful laity."

The President's words having been duly rendered into Greek by one of the University professors and received with much enthusiasm, the Archbishop made reply. Speaking with great sincerity, His Beatitude said that there were to-day far more points of union than disunion between the Orthodox and Anglican Churches. *Between the East and West, divided since the ninth century, stood the Anglican Church as the natural branch. "All my hopes for unity are based upon the efforts of the Anglican Church."*

His Beatitude continued: "I desire a unity, not in words only, but also in action, and it will be a happy day when Rome will give a friendly hand. I pray that God will grant us such joy in His own good time." In conclusion, His Beatitude rendered much praise to the Lord Archbishop of Canterbury for all his labours on behalf of the persecuted Christians in the East, and prayed that God would bless and prosper the pilgrims on their great adventure.

The friendly speech of Mgr. Chrysostom evoked great applause and was much appreciated by the pilgrims present.

The Bishop of Syra (Mgr. Trikkala), who followed, said that the

Bishops of the Church of England were the leaven of the Church of Christ in the world. He firmly believed that our Lord was working through them. The Orthodox Church already was working in fellowship with them, touched to the heart by their practical sympathy in times of slavery and persecution. Patriarchs had been hanged, priests massacred at the very altar, the great service of God had almost ceased in Asia Minor, yet in spite of all the lamp of faith was still kept burning. The Œcumenical Patriarch had been shamefully driven from his rightful throne, yet the Greek Church remained the true Jerusalem, the Church of God! They relied on the English Church and English nation for support more than ever now, when their bishops and clergy and laity were scattered. The Bishop concluded with an encomium on the Anglican Church and prayed God to prosper its work.

The speeches of the Metropolitan and his chief assistant bishop made a great impression on all present, for such definite expressions of opinion had not been expected. The pilgrims were greatly encouraged, knowing that their prayers had not been in vain. The toast of the President was next proposed by a layman, Professor Vallanos, who, speaking in excellent English, said:

> "The Theological Faculty of the University of Athens has charged me, as its Dean, to express to you its deepest joy for the great opportunity that is given to us, through your visit, to come into contact with the theological and clerical circles of the Church of England. We would like to assure you that the Theological School of our University follows with the greatest interest the procedure of Reunion and that we professors of the School are trying our best to promote its cause. Of course, we feel that the best way to do it is to know each other. We are trying to bring our students nearer to the knowledge of the English Church and we should be very glad if your students would study more deeply the Greek Orthodox Church. In this respect we should be very happy to know that in this our effort we are the subject of your prayers. I propose the toast of His Grace the Bishop, the President of the pilgrimage."

The speeches that followed, given by English and Greeks, were interesting from the fact that insistence was laid on the necessity of a better understanding of the points at issue, the need of careful study of the Greek and Anglican religions and the necessity of dogmatic agreement. Each speaker, lay and clerical alike, though the laity were in a majority, urged that the time for platitudes was past and that both sides should prepare themselves for useful action. . . .

We all felt that the evening had not been wasted : a representative gathering of the hierarchy of Athens and of learned professors, together with the leading members of an Anglican pilgrimage, had at least got to know each other a little better, and just as our presence and hospitality gave encouragement, so did the words we heard urge us to still greater endeavours to bring about a definite unity, always being mindful of the difficulties and the need of caution.

During this eventful day Canon Douglas presented a valuable painting of Santa Sophia in a handsome frame, in the name of the Second Anglican Pilgrimage, to His Beatitude the Metropolitan, who promised to find a suitable home for it in the Metropolite.

The following morning being Rogation Day, the special intention at Mass was for the Metropolitan of Athens and the Orthodox Church of Greece, together with supplications on behalf of the thousands of refugees scattered throughout that country.

The boat sailed soon after lunch and many were the regrets at leaving this fairest of cities, the home of culture and orthodoxy, of courteous men and graceful women. . . .

The next two days were spent quietly in the *Sphinx*. Our President, never quite happy unless actively employed, paid a visit to the lower deck where a company of French soldiers waited to receive him. They were of various branches of the Service—Infantry, Aviation, Cavalry and Artillery : *Repatriables*, that is, "due for home," because their time of service was completed. Dr. Wakefield, accompanied by Capt. Piétri and several of the pilgrims, was received by the charming officer in command, M. le Commandant Gillot, at whose request he made a pleasant little speech in excellent French, of which this is the translation :

> "M. le Commandant, I ask your permission publicly and formally to thank you and your comrades for the recognition you gave to our English soldiers and sailors who rest side by side with their French companions at the entrance to the Dardanelles. It is not only on behalf of those English who are in the ship that I make this request, but I am sure that the whole of England would like me to say how such an act helps more and more to bring our two countries into permanent friendly association. We here, in the *Sphinx*, were deeply touched by seeing you thus showing the brotherly sympathy between us, and I confess that tears came into my eyes when I watched you all for more than a quarter of an hour keep your hands raised *en salutation des morts*. Sometimes we English are considered cold and without emotion, but when our hearts are touched we are no less full of affection and gratitude than those of other nations. I had the honour of being with the French Army during the late war and

I was allowed to receive the hospitality of Maréchal Joffre, General Castelnau, General Goureau and General Foch. The German shells passed over us many a time, and there were moments when I expected that I might die in the ranks, voluntarily, of France. . . . May God keep our countries ever at peace, the one with the other, to work together for the common good. The world to-day is still the world of which one cannot say that it will always be at peace. I am confident that the two countries we are representing desire peace, but I am also certain that in regard to each of them, soldiers, sailors and airmen alike, will do their duty heroically, and therefore I pray the good God to give peace in our time through the power of religion: I would also pray that whatever may come we each of us may do our duty. I know that all of you are soon to quit the army and I trust that habits of discipline taught during your service will inspire you in the days to come in whatever may be your life's vocation. May God be with you now and for eternity."

The soldiers listened with great attention. It must have been a unique experience for them to be addressed by an Anglican Bishop, especially by one who had been brought up and lived in France for many years and was thus able to understand the French point of view. The Bishop then presented a packet of cigarettes to each soldier, and as they filed by each soldier saluted, obviously pleased by the Bishop's friendly words and his kindly gift.

For the first time on this pilgrimage the sea was slightly emotional with the result that certain pilgrims absented themselves from evensong and dinner in order to express their feelings below. Thus only a few were present when Fr. Fynes-Clinton later in the evening, gave a lucid and interesting lecture on the "Elements of Eastern Christianity." He was preceded by the Secretary, who, much against his will, as the carpet would keep receding, was called upon by the President to make a statement of the gifts offered by the pilgrims to the Eastern Churches. The total amount showed a slight increase over that collected on the first pilgrimage. Full details of these gifts appear elsewhere.

Wednesday, May 20th, being the sixteenth centenary of the opening of the Council of Nicæa, 325 A.D., Mass was duly said for the propagation of the faith. By the wish of a large number of pilgrims to-day, the Vigil of the Ascension was kept as a Quiet Day. Over 100 pilgrims observed it as such, and these were adorned by small pieces of blue and pink ribbon pinned to the lapel of the coat or the front of the dress, to warn people not to enter into conversation with the wearers. Some few pilgrims who wanted to be quiet, but could not keep the Quiet Day in the technical

sense, were allowed to wear the ribbon and found the wearing of it restful and useful. To all of us it was a blessed day of quietude, and those who, like myself, had work in hand, could perform it without interruption. The Quiet Day which was taken by the Rev. A. E. Cornibeer, began with the Litany at 6.45 a.m., followed by a short address given by the President, and then the Mass of Retreat at 7 a.m. Prayers and addresses followed in due course during the day, the last one being given at Evensong. Fr. Cornibeer's addresses were much appreciated, and it has been proposed that on future pilgrimages a Quiet Day shall be held on the outward as well as the return journey.

MALTA. ASCENSION DAY, MAY 21st, 1925.

There is something very wonderful in the approach to Valletta, the miniature capital of the island of Malta : in appearance it is medieval with its lofty bastions, ramparts and moats. The little town is built on a narrow peninsula, the sides of which rise sharply from the sea, while deep harbours extend on either side of the peninsula. On the east lay the deep blue Mediterranean, while to the west one saw the suburbs of Valletta and open country. Certainly it formed a very delightful picture on our arrival in the early hours of Ascension Day. Most of the pilgrims were up and dressed long before the hour of disembarking, chiefly because Maltese time was an hour behind that of our good ship. Thus the first Mass at 4.30 a.m. was really said at 3.30 a.m. and almost in darkness. Two other Masses were said well before 6 a.m., and at all three there were large numbers of Communicants. By kind permission of the Captain, pilgrims were able to breakfast at 6 a.m. (Maltese time), and even during breakfast friends came on board to welcome the pilgrims—Captains, Commanders and Naval Chaplains from the ships in the harbour, and most of the Mediterranean Fleet seemed to be gathered in and around the harbour, and vied with each other to give us hearty greeting. The Rev. Basil Oswell, formerly Chaplain to the Bishop of Gibraltar, and now Naval Padre in H.M.S. *Calypso*, was our welcome M.C. and guide during the very short stay on this hospitable island. It had been arranged by Canon Moreton that we should be responsible for a sung Mass in St. Paul's Cathedral, Valletta, but we were asked to be very careful not to offend the susceptibilities of the Established Church of Rome on the one hand, nor of the Protestant members of St. Paul's congregation on the other. Thus, shortly after seven o'clock (Maltese time) there might have been seen a boat-load of priest-pilgrims disguised as tourists, carrying bags containing the offending ecclesiastics' habits, arriving at the landing-stage and thence taking delightful little toy carriages to the

Cathedral, followed by dozens of other such vehicles and motor-cars conveying the lay-pilgrims.

As we entered the Cathedral Canon Moreton had just finished the 6.30 a.m. Mass and welcomed us in the vestry. By the time our service was due to commence, namely 7.30 a.m., the Cathedral was well filled with pilgrims, together with a fair sprinkling of local residents and naval officers. The musical director of the pilgrimage, Fr. Bark, presided at the organ, and the pilgrims sang the Mass to Merbecke, together with popular A. and M. hymns. Fr. Cornibeer celebrated, assisted by Frs. Whalley and Ledbury as servers. Dr. Russell Wakefield, who presided, was attended by Frs. Fynes-Clinton and Napier Whittingham as his chaplains, said the Absolution and gave the Blessing. At the conclusion of the service, Dr. Wakefield gave Confirmation to two naval candidates presented by the Chaplain of H.M.S. *Malaya* with the permission of the Bishop of Gibraltar. The Bishop, wearing cope and mitre, was given a throne at the entrance to the chancel, and after a short address administered the Sacrament, the candidates being presented by Canon Moreton. The solemn dignity of the Mass, together with the reverent and stately manner in which the Sacrament of Confirmation was given moved the Verger (who admitted to over forty years of service) to tell me that never before had he seen such a beautiful service nor did he imagine that such things could be done in the Church of England. Yet the prayer-book rite was followed *verbatim et literatim*.

St. Paul's Cathedral, a lofty and dignified building though somewhat bare inside, was built at the expense of Queen Adelaide at a cost of £20,000 and opened in 1844. Until 1895 the Church received a government grant, but at that date it was "disestablished," and since then exists on voluntary support, the rector's stipend being somewhat less than £250. Probably the Cathedral is unique in keeping its festival not on the Conversion of St. Paul, but on the anniversary of St. Paul's shipwreck, *viz.*, February 10th.

The little town, not unlike Naples in appearance, though very much cleaner, was gaily decorated with flags and most of the shops were closed in honour of the feast of the Ascension, and we were struck by the number of priests and members of religious communities, especially Franciscans. Most of the native women were dressed in black and wore black hoods of amazing size, somewhat like a small umbrella without handle. The origin of this hood seems to date from 1798, when the French troops sacked Malta and the women registered a vow that "in memory of the brutal treatment they had received at the hands of the licentious soldiery, they would for the space of a hundred years dress in black and wear a distinctive hood (*faldetta*), which is called the hood of shame." The hundred

years are now long past, and yet this quaint and uncomfortable-looking head-gear is still worn. We visited St. John's Church, where the monuments of the Grand Masters of the Knights of Malta are the chief attraction. High Mass was being sung, the Bishop of Malta, who is also titular Archbishop of Rhodes, pontificating. Many of the pilgrims paid a visit to Citta Vecchia, about six miles distant, the former capital of Malta with its splendid cathedral, monasteries and catacombs closely connected with the once world-famous order of the Knights of Malta.

A glorious island, with its fair city Valletta, streets of palaces and picturesque houses, we were sorry that necessity compelled us to return to the ship at 11 a.m., shortly after which hour we steamed out of the gaily-decked harbour.

The visit to St. Paul's Cathedral at Malta was the final ceremonial act of the pilgrimage.

Thus we left the " island called Melita," where the people, though no longer " barbarians," certainly " showed us no little kindness : for they kindled a fire (of warm-hearted welcome) and received us everyone."

Never again will pilgrims sail under the ægis of Captain Piétri : in October next his term of service concludes and the *Sphinx* will see him no more. The delightful little dinner he gave to the President and a few members of the pilgrimage one evening before we reached Marseilles thus took the nature of a farewell. In proposing the President's health, the Captain referred to this in a delightful little French speech from which I quote these sentences :—

> " Pendant deux jours encore j'aurai le grand plaisir de vous avoir sur le *Sphinx*. Cependant, le voyage est sur le point de se terminer et alors permettez-moi de profiter de ce moment pour vous dire combien votre présence à bord nous a été extrêmement agréable. Ma carrière s'achève. Je n'aurai plus le bonheur de transporter une autre fois un pélerinage anglo-catholique. Du fond de ma retraite il me sera bien doux de penser aux deux voyages charmants en compagnie de ses membres. Etant encore parmi eux, vous me permettrez, Monseigneur le Président et Messieurs, de lever mon verre et boire à sa prospérité, à la conservation de votre précieuse santé, Monseigneur, à votre bonheur, Messieurs, et au bon souvenir que vous laisserez sur le *Sphinx*."

The President then voiced the feelings of the guests in a short and well-delivered speech, also in French, and a few days after, when we parted at Marseilles and said farewell to our charming and courteous skipper, with the knowledge that we should not see him again, we all felt that we were taking leave of a real friend.

There is not much left to tell. We continued to follow St. Paul's

voyage ; we passed by Rhegium and so on to Puteoli, for the ship stayed some hours at Naples, and from thence some 25 of our company journeyed to Rome. Canon Douglas had left us at Athens to visit the Œcumenical Patriarch at Salonika, Fr. Fynes-Clinton headed the gallant twenty-five on their *iter Romanum*, for he, being of slender stature, could have no difficulty in negotiating the Porta Santa.

As the *Sphinx* was due to arrive at Marseilles on Sunday morning, it was decided to keep Saturday as a day of general thanksgiving. Low Mass was said at 5.30 and 6.15 a.m., and at 7 a.m. High Mass was sung, the Bishop-President pontificating. The great saloon was crowded with pilgrims, who all made their communions of thanksgiving. In the early afternoon Fr. Maurice Child conducted a class of instruction for lay-pilgrims, and this was followed by a conference of clergy, presided over by Fr. Pinchard. Evensong was sung for the last time at 5 p.m. and at its conclusion the President gave a final address, in the course of which he said how thankful all must be for the privilege of going on this pilgrimage, for the experiences we have had and for the benefits received. " Give thanks to God for the pilgrimage, for being allowed to visit the Holy Places, for the Communions you have made on this ship, for the services you have been privileged to attend. This pilgrimage has taught us many things, we must remember them still when it is over, for our life is a pilgrimage." In the evening Fr. Child summed up the main objectives of the pilgrimage ideal, with the result that a large number of the pilgrims added their names to the increasing roll of the Pilgrimage Association.

Early Sunday morning, while the Lord's service was being offered on board for the last time, the *Sphinx* steamed into the harbour of Marseilles ; the pilgrims had completed a voyage of some 4,523 miles and the great adventure was over. Soon the overland journey was made, Sir Henry Lunn met the pilgrims at Boulogne, and many friends greeted us on our arrival at Victoria.

Thus, as was announced months ago, the " Pilgrims' Way " had brought the members of the Second Anglo-Catholic Pilgrimage to the great centres of historic Christianity, and also along the path which St. Paul passed on his wondrous journeys. The pilgrims had the inestimable advantage of (1) being missionaries of Christian Reunion, (2) of increasing their own devotion at the sacred Shrines, and (3) above all, of being able to offer a corporate act of worship to Almighty God.

The President, a few days later, wrote :—

" God has been good to allow me to do this piece of work."

(*The substance of part of this article appeared in the " Church Times " during May, 1925, and thanks are due to the Editor for permission to reprint.*)

THE GRAND DUCHESS ELIZABETH THEODOROVNA OF RUSSIA.

By Madame Alexeiev.

AMONG those of other lands who, having become Russian by adoption, have deeply loved and loyally served their country to the end, one of the saintliest figures is that of the Grand Duchess Elizabeth Theodorovna, sister of the Empress Alexandra of Russia, daughter of Princess Alice, Grand Duchess of Hesse, and granddaughter of Queen Victoria, to whom Princess Alice wrote of the name given her: "We liked Elizabeth on account of St. Elizabeth being the ancestress of the Hessian as well as of the Saxon House." The words might be thought prophetic of the future saint and martyr, who will surely be canonized when Russia recovers and the Church will again be free. But the future Grand Duchess, who was one of the first members of the Imperial Family not to be received into the Orthodox Church on her marriage, but only after long deliberation and preparation, did not keep St. Elizabeth of Hungary as her patron, the latter not being a saint of the Eastern Church, but the St. Elizabeth of the Gospel, the day of whose commemoration, 5th September, became her name-day, the day on which so many loving congratulations and good wishes were always offered her.

In 1884, at the age of twenty, Princess "Ella" married her father's first cousin, the Grand Duke Sergius of Russia, brother of the Emperor Alexander III., thus becoming, ten years later, on the marriage of her sister, both aunt and sister-in-law of the late Emperor Nicholas II. Her first years in Russia, amid the brilliance of Court life, were such as might little have prepared her for her later life of usefulness and devotion, but that in spirit she seemed always to be living in a higher world and above the vanities of this life.

In 1891 the Grand Duke Sergius was appointed Governor-General of Moscow, and resided there with the Grand Duchess, who began to devote herself to good works, and her name was to be seen over many buildings devoted to charitable objects. She came to be looked up to as the head of most of such institutions, so that when the Japanese War began it was natural that she should take the lead and organise great workrooms in the Kremlin Palace, and all Moscow worked with her. She furnished ambulance trains and camp churches, and thought of everything that could relieve suffering.

It was during this time, on 17th February, 1905, that the Grand Duke Sergius was assassinated by a bomb thrown as he was driving out of the Kremlin. The Grand Duchess heard the explosion, and

ran out to find the scattered remains, while a soldier spread his coat over them. It was a scene of horror which left its trace upon her for long, though later again, in her calm detachment, no one would have guessed what she had passed through. From that time she kept to a vegetable diet, and naturally led a very retired life, though she only gradually began to prepare for her later seclusion from the world. While led to think of a life of devotion, she yet felt that the usual character of Orthodox Monasticism was not the only type desirable, and to aim at the introduction of something more like Western active religious orders. This led to much discussion and some misunderstanding ; it was supposed that she wished to revive the Order of Deaconesses, which met with opposition. But at length a plan was evolved and given ecclesiastical sanction. It was carefully thought out in every detail, and while following ancient example was yet a new type of religious life in Russia, with a strict rule of devotion, but also providing for an active life of benevolent work like that of the Western Sisters of Mercy. The latter term is apt to be much misunderstood because it is generally applied to trained nurses in Russia—Red Cross, hospital nurses and others—and is not supposed to indicate Religious. The Russian nun is contemplative and semi-enclosed, though not excluded from charitable work, indeed, the undertaking of some special work of the kind, hospital, orphanage, school, etc., was enjoined by the Holy Synod on every convent.

The new establishment of the Grand Duchess was called a Community of Mercy. It was a sisterhood of which she was the Superior ; the sisters were not nuns, and the Grand Duchess was not an Abbess ; the habit was grey, not black. The chief work was nursing, but visiting, teaching, training, etc., were also undertaken and the Grand Duchess was at the head of several committees for various objects. The twofold character of the convent was indicated by the dedication to SS. Martha and Mary. The Grand Duchess was professed, and others of the Community, on 15th April, 1910, in the Church of the Sisterhood, built, in the style of some ancient Russian churches, of white stone with small black cupolas. There was a smaller house-church adjoining the hospital, some of the wards of which opened into it. The situation was well chosen in the quieter part of Moscow, across the river, where, in wide streets, planted with trees and with spacious gardens, were the houses of old merchant families, one of which, with other buildings near it, was adapted for the new work which was constantly expanded as fresh needs arose. The small hospital was a model of completion and organisation, the Grand Duchess herself being a skilled and devoted nurse, to whom especially difficult cases were sent by the doctors. There was also an orphanage, filled with the children confided to her care by dying parents.

Among other outside institutions was a home for incurable consumptive women of the poorest class, which the Grand Duchess visited twice a week ; and during the Great War a home for blinded soldiers was opened, and they were carefully tended.

It was during these years that, when able to do so, she acceded to some of the many requests to attend various ecclesiastical celebrations ; the consecration, or the re-opening of some special church after restoration ; the patronal festival of a monastery, or any special occasion of the kind, even if it involved a long journey ; and her reverent devotion rivalled that of the local worshippers. Her interest and delight in the beauty and completeness of the best aspects of the life of the Church grew as she learnt to know it better and more intimately, and she was a most devoted daughter of the Church, for which she lived and died, and whose servants delighted to honour her. Her zeal and self-sacrifice were inexhaustible, and her friends wondered how she could exist with so little sleep and rest. Only on the outbreak of the Great War she broke down, realising all it would mean, and was disabled for a few days ; then with renewed courage and vigour she took up the increased burden and endured to the end.

Her Highness was indefatigable in visiting the wounded in the various hospitals, and alleviating their sufferings in every way in her power. Many false accusations were made of her favouring wounded German prisoners of war, but nothing could be substantiated, and she avoided anything that might give rise to misinterpretation, as well as all interference in the affairs of State or political matters, except once, when in her distress at the way her clear-sightedness showed her that things were going, she wrote to warn the Emperor, and a little later, in December, 1916, she went to St. Petersburg to plead with the Empress, but it proved useless.

At the very beginning of the Revolution, in March, 1917, a lorryful of men, mostly criminals let loose from prison, went to arrest her on a charge of being a German spy. She received a deputation of five, asking what they wanted. They said they had come to take her to be tried, and accused her of concealing weapons and of hiding German Princes. She allowed them to search the house, but first told the sisters to gather in the church for a short service of prayer, and the men to put down their arms and to come into the church, and they followed her. At the end of the service, when she went up, as usual, to kiss the Cross held by the priest, the Grand Duchess signed to the men to go also, which they did, constrained by her calmness and dignity. On leaving the church she asked what warrant they had for her arrest, and they could produce none, and did not persist in their purpose, and left, telling the mob, which had gathered outside, that they had found nothing incriminating. For the time

the danger was averted, and a few hours later some members of the Provisional Government went to apologise for the attempt which had been made without their knowledge, and to beg her to remove to the Kremlin, where it would be easier to safeguard her. This the Grand Duchess refused to do, and continued her life of service and suffering for a little more than a year longer.

Then in May, 1918, she was suddenly arrested, and taken to Siberia to the town of Alapaïevsk, in the Government of Perm, together with the Grand Duke Serge Mikhailovich and the Princes John, Constantine and Igor Constantinovich, and the Prince Vladimir Pavlovich Paley. Two sisters of her Community went with the Grand Duchess, of whom one returned to Moscow, and the other, Sister Barbara, who had earlier been in her service and entered the Sisterhood with her, remained to the end and shared her fate. They reached Alapaïevsk on 20th May (2nd June), and were placed under guard in an empty school-house containing six rooms, one of which was occupied by the Grand Duchess and the two Sisters, and where they also had their meals. Her Highness occupied herself with painting, a favourite pursuit with her, and spent much time in prayer.

In the night of the 17th–18th of July (30th–31st) they were all taken to a deserted mine in the forest and thrown into it, and it was afterwards filled up.

In October the bodies were found, during the occupation of the White Army, and were recognised and conveyed through Siberia to Harbin, and then to Pekin. Later the Dowager Marchioness of Milford Haven accompanied her sister's remains to Jerusalem, and there they rest, beneath the Church of St. Mary Magdalene on the Mount of Olivet, a church built by the Emperor Alexander III. and his brothers in memory of their mother, the Empress Alexandra Feodorovna, and consecrated in the presence of the Grand Duke Sergius and the Grand Duchess Elizabeth. A resting place had been prepared for her in her convent in Moscow, in the crypt chapel, where she often remained for the Offices, which could be heard there while going on in the church above ; but while churches and tombs are desecrated in Russia, her uncorrupted body lies in the sacred city, as her deathless spirit lives in the heavenly Jerusalem.

LITERATURE WORK IN THE NEAR EAST.

By the Rev. W. K. Lowther Clarke.

THE Anglican Church, during the last few months, has taken a most important step by setting up an Inter-Diocesan Literature Committee of the S.P.C.K. for Egypt and Jerusalem. The Home Society has made a substantial grant of £500 a year, which may be supplemented from a trust fund for Arabic literature, perhaps also from American sources. The Secretary for both dioceses is Miss Padwick, a skilled literary worker in Arabic and English alike. In each case the Bishop is chairman. An essential part of the scheme is the holding of joint meetings of the two dioceses.

The first duty of the new organisation was to take over the existing C.M.S. Arabic publications as they run out of print and to reissue them on a diocesan basis. Then it had to take responsibility for various publications which were already in preparation. The most important of these was a harmonised Arabic Passion Narrative, the work of a calligraphist and plentifully adorned with Christian arabesques—emblems of the Passion, etc. To the Moslem mind a *cheap* Bible is hardly a holy book, so this has been prepared as a Christian version, so far as *format* goes, of the illuminated MSS. of the Qur'an found in mosques.

The tasks in front of the Committee are many and serious. First in importance comes the circulation of literature in lands where the book-buying public does not yet exist, and books have to be hawked in the streets. It was laid down that, whatever was spent on production, an equal amount should be spent on circulation. But the diagnosis of needs in the direction of production is being actively taken in hand. We pick out the following from the many projects discussed :

1. An Arabic Wall Calendar with the Church dates of Coptic and Anglican Communions.

2. A Book of Prayers in the form of a Christian adaptation of the forms of prayer used by dervishes—addresses to Christ under His various attributes, etc.

3. A careful study of Sufi mysticism in order to be able to choose works of Christian mysticism suitable for translation into Arabic, to be read by Moslems of Sufi antecedents.

4. Lives of the Coptic Saints, for which Qisis Ibrahim Luka, Dean of the Coptic Cathedral at Assiut, was to be consulted.

5. Church history stories based on the lives of Eastern saints. If possible, one for each of the Oriental Churches.

A task which must be left for future consideration is the provision of Hebrew Christian literature in the language spoken at the Jerusalem University. That a new start in the presentation of Christianity to the Jews is necessary will hardly be denied, and modern Hebrew, though an artificially stimulated growth, seems likely to continue.

Thanks to a generous special gift the S.P.C.K. has been enabled to send out an Art Missionary to Cairo. She will work for all missions, who will buy her drawings, but her activities will be controlled by the Inter-Diocesan Committee.

Anglican mission work in the Near East is on a small scale compared with that of American Protestants, but it has its own distinctive *ethos*, and under the guidance of its two Bishops behaves with the utmost correctness to the Eastern Churches. The Protestant Missions have of late been strongly influenced by Anglican ideals of the proper attitude to be observed towards these bodies. They are coming to recognise that the only justification for their presence is the fact that age-long antagonisms, national and religious, make it impossible for Oriental Christians to evangelise their Eastern neighbours. But supposing they succeed in achieving their end, their success will be of a dubious character if they merely add a Protestant community to the existing sects. Somehow or other, their converts must be brought into relations with the Eastern Church. One of the earliest publications of the new S.P.C.K. of the Near East is a manual of instruction for Catechumens based upon the Nicene Creed, issued in English and Arabic. This has been accepted by a conference of Protestant missionaries, realising that the principles of their mission work must be brought into closer relation with those of the Eastern Church.

Anglican work, we repeat, is a puny thing in the Near East, but it has a wonderful opportunity of bearing witness to sound principles, and making up for quantitative defects by its quality. What we have described is remarkable so far for promise rather than for achievement, but a good beginning has been made, and the Committee of S.P.C.K. is to be congratulated on its wisdom in devoting so large a share of what is available for new work to strengthening the forces of the Church in a strategic centre like Cairo.

THE RUSSIAN WHITE CROSS SOCIETY AND MOTHER EUGENIA.

A Sketch of Past and Present Activities.

THE Russian White Cross Society was founded in 1880, soon after the Russo-Turkish War of 1875–77 was over. The object of the Society was to help the military invalids and their families, and to establish special homes and schools for their orphans.

When the World War broke out in 1914, the late Grand Duchess Elisabeth was put at its head ; and those terrible years, stretching from 1914 to 1917, up to the Bolshevist *coup d'état* on October 25th (old style), saw them doing wonderful work. But then the Tsarist Army had already grown so disorganised by the Bolshevist Propaganda that hospitals were plundered, wounded and sick officers killed, physicians and nurses ill-treated, thus rendering all work impossible, either at the front or in the rear.

As soon as General Alexieff issued an appeal to all loyal subjects of His Majesty Nicholas II., to gather round him and try to save Russia, the Russian White Cross Committee joined him. General Alexieff was elected President of the Russian White Cross Society.

It was at this time, the end of October (old style), that Mother Eugenia (then still Madame Elisabeth Evguenievna Mitrofanoff) came to Rostov on the Don, where her husband was Rector of the local University. Like everybody else, she had had to leave the front, where she had been at the head of one of the numerous mobile field hospitals.

Mother Eugenia made her *début* as a social worker during the Russo-Japanese War, when she was enrolled as a trained nurse on the staff of the Warsaw Military Hospital. There she worked until she was taken seriously ill. When she recovered after a few years of great suffering she resumed her Christian activity, working amongst the poorest people of Petrograd, teaching children in the People's Kindergarten, presiding over the Children's Home School Council and giving much of her time to the care and the visiting of the prisoners in the Petrograd gaols.

As soon as the war was declared (July 20th, 1914, old style) Mother Eugenia was appointed Matron at one of the most important hospitals in Petrograd. Some time later she was transferred to the mobile field hospital attached to the Imperial Guard Corps, and so worked at the front itself, until the stormy days of the October Revolution forced her to flee to Rostov, where General Alexieff

when the Civil War broke out, asked her to start some organisation to take care of the wounded. There was at that time no one to do so, as even the Russian Red Cross Society had no representative there. When this proposal was made to Mother Eugenia she was already acting as assistant surgeon at the Rostov University Surgical Clinic, which had had to be transformed into a hospital for seriously wounded officers as soon as the Civil War began.

Owing to the great popularity of the Russian White Cross Society and to Madame Mitrofanoff's well-known skill—she had been elected to the Presidency of the Rostov Section of the Society—money was not lacking. And a very happy circumstance this was, as pecuniary means were badly wanted. From all parts of the front and from every town in Russia officers came to the Don Cossacks' region, bound for Rostov, where the Voluntary Army was being formed by that most noble-hearted and clear-headed man, General Alexieff. General Kornilof, who was later on to be called " the heart of the voluntary Army " (as General Alexieff was known as its " brains "), was still a prisoner at the front at this time and the officers who arrived were in a pitiable state, indeed ! Most of them were disguised as peasants, workmen, fishermen, dockers. They came ragged, barefoot, half starved, worn out by their long journey, which had generally been made, now on foot, now under some railway-carriage seat, now in a peasant's cart hidden under bundles of straw, etc. There were among them many sick and wounded also, who had fled from the military hospitals in the endeavour to escape being shot by the Revolutionists. Before fighting again, they were able to have a much-needed rest, to be nursed and fed, to be clothed and provided with shoes, etc.

And the Russian White Cross Society people, high and low, set to work with all the devotion and energy of which they had already given such abundant testimony—and most wonderful work they did, indeed.

In February, 1918, Bolshevist forces, by far outnumbering the handful of men at General Alexieff's disposal, invaded the Don region. They were well armed and Rostov was taken by surprise on February 10th. Unspeakable horrors were committed by the rebels. Among other things there occurred the shooting of all the sick and wounded officers who did not succeed in escaping from the numerous hospitals. Mother Eugenia was also arrested and sentenced to death by shooting, as her patients had already been shot before her very eyes. But there was this sole difference in her case, she was given time to prepare herself to appear before her Father's throne, as the death sentence was to be executed in two hours' time. But discipline was already so lax in the Bolshevist Army that the soldiers posted at her cell door went away under some

pretext. Then one of her former patients came in and led her rapidly out.

To get out of Rostov was impossible. However, until the end of April, 1918, when this town was taken back by the White Voluntary Army and the Rumanian detachments under Colonel Drosdovsky's command, she succeeded not only in keeping herself hidden from the sharp eyes of Bolshevist commissaries and spies, but even in working secretly, aided by a staff of devoted and courageous men and women, nursing the wounded and the sick, feeding the starved, rescuing the hunted. Grants and gifts of all kinds—money, victuals, clothes, shoes, surgical instruments, etc.—were generously handed over to her by well-to-do inhabitants of this most oppressed town.

From the end of April, 1918, until December, 1919, the Russian White Cross Society proved itself a most useful organisation, the more so as it was working alone for some months, for lack of any other organisation of the kind, as already stated. During this period many and various activities were instituted, partly supported by the generous grants of the Allies in the matter of victuals, clothing, linen, medicines, etc. Among the activities of the Society were dispensaries, hospitals, workshops, a canteen for three thousand officers in Rostov, a convalescent home, an orphanage, a children's home, a home for officers, etc.

Similar institutions were started all over South Russia, wherever the White Army was in possession. At the front, stores of victuals, clothes, linen, shoes, medical equipment were established, as well as canteens, public baths for soldiers, dispensaries, mobile field hospitals, etc.

At General Alexieff's death Mother Eugenia was elected President General and plenipotentiary mandatory of the whole of the Russian White Cross Society, and this position she still holds.

Meanwhile a terrific epidemic of exanthematic typhus had broken out all over Russia, devastating towns and villages and Cossack stanitzas, carrying off young and old, rich and poor. Dead bodies were lying for days and days in houses, on railway platforms, in gardens, everywhere, for people breathed their last on the high roads, in railway trains, everywhere. Whole families were wiped out, leaving no survivors to bury them. Once more the Russian White Cross Society workers proved equal to their task. They fed and nursed the sick, collected and sheltered orphans, buried the dead. They were, indeed, all things to all men that as many as possible might be saved.

From the end of November to the last days of December the Voluntary Army passed through a series of heavy defeats. The resources of the Russian White Cross Society were strained to the uttermost, as the numbers of wounded and sick increased. A fair

illustration of this is the fact that they had to feed as many as eleven thousand people at this time.

A final and heavy blow, inflicted upon the White Army on the 26th December, 1919, caused it to evacuate Rostov and to retreat to the Kuban Cossacks' region. It was followed by those citizens of the doomed city who had everything to dread from the Bolshevists, that is to say, by those citizens who represented the best elements, the heart and brains of the city, as it were. Panic was overpowering men's nerves; the railway station as well as miles and miles of the main track were encumbered by hundreds and hundreds of railway carriages in a more or less derelict state, mixed up with unheated locomotives and coalless tenders. The governmental highways were a mass of bicycles, automobiles, carts, wagons, open carriages, chars-à-bancs and coaches. Everywhere there were frightened weeping children, half-maddened women, shouting swearing men. Horses kicked and neighed, cattle were frightened out of their usual calm, the cows were lowing, the sheep bleating, and everything and everybody sinking deep in the snow. Yet in spite of all this the Russian White Cross Society people succeeded in their endeavours to rescue the lives of all those in their charge. Not one of their protégés was left behind. The whole staff, President, secretaries, doctors and nurses followed in the rear of their people, working all the while. They preceded the fighting army and opened mobile field hospitals, dispensaries and canteens along the roads on which the White military men and civilians were advancing. Thus they went on and on until everyone was safe in the towns and stanitzas of the Kuban Cossacks' region and in its capital, Ekaterinodar.

Later, after the fall of Ekaterinodar, when the White Army had to give way under pressure of the Red Army's advancing forces, and to retire to Novarossisk on the Black Sea, the Russian White Cross Society acted and worked in the same heroic fashion.

When, in 1920, this last bulwark of the Voluntary Army fell into the hands of the enemy, the Russian White Cross Society staff and workers were the last to start on their *via dolorosa*. They took with them not only their own protégés but also all the weary and sick and helpless people that they happened to come across.

They resumed their activities in the Crimea, whither the White Army and those of their partisans who could afford to follow them had retreated. The number of their organisations, orphanages, hospitals, canteens, etc., in this area amounted to ninety-six.

Then came November, 1920, and the last desperate fight for Russia's freedom and independence and restoration and peace was fought by her valiant sons—fought and lost! . . .

Then thousands and thousands of Russians went into exile, out into the wide, wide world, leaving their native land in the hands of

criminals of the worst type. They went out to meet misery, loneliness, starvation, death in foreign lands. Their sufferings—or rather a new kind of suffering—began as soon as they boarded the steamers which were to take them away. Even then one might witness scenes of unspeakable, unforgettable grief and despair: parents failing to find their little ones who were supposed to be on board the same steamers, children crying and calling out for their mothers, the sick recovering consciousness only to find that they had been separated from their dear ones, wives who had got separated from and lost their husbands in the process of embarkation, husbands who saw their wives still on shore and sprang overboard that they might not leave them unprotected and an easy prey to the bands of criminals with which the Red Army teemed. (And these husbands went back at the risk of being arrested and shot or hanged.)

Mother Eugenia and most of her fellow-workers were on board the S.S. *Grand Duke Alexander Mikhailovitch*. As the steamer was full of half-starved and sick people—most of them with exanthematic typhus—medical and canteen work were started there and then.

In Constantinople, where Mother Eugenia remained from 1920 to 1923, the Russian White Cross Society developed a most wonderful organisation, in which they were greatly helped by the generosity of the Allies. During this time thirty-eight thousand Russian refugees received material help, to say nothing of the moral support which was readily accorded to them, when required. Various organisations were started in Constantinople and its neighbourhood, in Gallipoli also, where General Wrangel's troops were first concentrated, and in Serbia among the thousands of refugees dispersed in all parts, even before the military contingent had been permitted to come and settle there.

In Constantinople itself it was soon found necessary to open a canteen for women and children, a refuge for nursing mothers, a maternity home and a dispensary. The first Russian Home for Disabled abroad was founded. There one hundred, mostly cripples, worked in the different workshops, which were arranged in the building itself. There they did tailoring, shoemaking, carpentering, knitting and various work of an artistic nature. In this way the Home for the Disabled became self-supporting.

At St. Stephano a hospital with two hundred beds was opened. On the Bosphorus a sanatorium was founded for nervous diseases, for patients who could not afford to pay any fees. As the number of such patients increased, it was found necessary to move into a large palace in Valikioi. Part of the palace was then used as a home for the aged, as the place was very large and had plenty of accommodation. This home also received such invalids as were totally unable to work, orphans and expectant or nursing mothers.

There were many among the women and girls (mostly of good birth) who had been brought to Constantinople, who were in danger of descending the broad way " that leadeth to destruction " for sheer lack of any profession. A millinery school was therefore opened. Here one hundred and fifty women went through a course of training and were thus enabled to earn an honest livelihood.

By this time the ranks of the Russian White Cross Society's workers had been greatly depleted by overwork, sickness, underfeeding and death ; there remained but a handful of the few hundreds who had worked so wonderfully during the years of war and misery. Those who still remained at their posts could no longer do all the work that was expected of them. Mother Eugenia therefore made an urgent appeal to women and girls who were attracted to the religious life of a mixed character—that is, a combination of prayerful contemplation and Christian activity. She suggested that such should gather together to form the nucleus of a religious community. Her appeal was readily responded to by a few willing souls.

As already stated, the activities of the Russian White Cross Society were not confined to Constantinople. In Gallipoli a surgical hospital with one hundred and fifty beds was established. This was soon followed by the erection of Russian public baths and a disinfecting station. But many a wounded or sick man lived in some remote part of the concentration camp and was too weak to walk as far as the hospital. Animals had therefore to be acquired in order to convey the patients.

In 1920 a Russian sanatorium with a dairy farm attached had been founded near Belgrade. But when General Wrangel's army, with its thousands of sick men, was removed to Serbia, this sanatorium had at once to be transformed into a hospital. A sanatorium was therefore opened on the sea shore, in a quiet bay. Up to the time of the end of the epidemic of exanthematic typhus two hundred patients were nursed here daily.

Two canteens were established where the immigrants, who had not yet been able to settle down, were able to have a few hours' rest and a good meal on their weary way.

The miserable condition of the Russian Students in Belgrade made it clear that a home for them was badly needed. A house was, therefore, taken and furnished with what was necessary, and one hundred and fifty young men were sheltered under its friendly roof. This home still exists.

In 1923 the political state of Turkey compelled the Russian White Cross Society to close down all its activities one after another. The Valikioi home, with its seventy-five inmates—old and young, sick and well—had to be transferred to Bulgaria. On arrival there Mother Eugenia made an appeal to the Bulgarian Synod. The

Synod very willingly granted her the free use of a monastery near Tyrnovo, with everything belonging to it, some agricultural land and a few acres of vineyard. Thus the daily bread of her protégés was provided for, or so, at least, she thought at the time. But alas, the fond hope of turning this monastery into a self-supporting organisation never became a reality. The protégés were either too old or too young or too ill to do much, if any, hard work. The sisters were few and were worn out and unaccustomed to agricultural work. It therefore became necessary to employ paid labour, and that meant money. To add to the difficulties, there came the sad news of a definite cessation of all pecuniary help from former friends and benefactors in Constantinople.

In spite of this heavy blow, Mother Eugenia and her sisters went on with their work, bravely fighting their way through difficulties of all kinds. One of the great troubles was the lack of suitable farm implements. The sum of one thousand dollars was needed to buy these and " to keep the pot boiling " until the next harvest. But though Mother Eugenia tried hard to obtain this sum, she was unsuccessful, and therefore was obliged to restore the monastery to the Synod as soon as she had found safe shelter for all its inmates in various Bulgarian philanthropic institutions. This was finally accomplished only a few months ago.

In 1923 the League of Nations insisted that the Home for Disabled, with all its workshops, should be removed to Varna in Bulgaria. Mother Eugenia was reluctant to do this, for she foresaw that there would be no market for the products of her patients, seeing that in a peasant country such as Bulgaria the people make all that they need for themselves. She submitted, however, to their pressing advice, and events proved that she had been right in her suppositions. Shortly after the arrival in Varna the workshops had to be closed and the disabled were obliged to look out for any work that they could get in the town or out of it. They still, however, keep on the house which Mother Eugenia took on their arrival. There they may get meals and may also stay and be looked after if the poor cripples get ill or are suffering from overwork.

Mother Eugenia herself went to Paris, hoping to be able to raise funds for her work in Bulgaria. In this she was unsuccessful, but the sight of the misery of the Russian refugees in Paris could not but awake an echo of sympathy in her heart. Of these refugees there are two especially deserving classes—the aged and the children. The former are, in most cases, not only destitute and lonely, but also unable to obtain work, as they are too old and infirm. They are, moreover, as foreigners, ineligible for French refuges and they get no relief of any kind. As for the children, if they are educated in foreign schools, they lose their creed and their nationality. There is

only one Russian college in Paris and this has too few vacancies and the fees are too high for the parents, who are mostly unable to pay anything, as they earn very little.

After due consideration and much prayer, Mother Eugenia decided that, with God's help, and aided by the eight sisters of the Community, she would start a home for the aged and infirm, and would devote part of the house to a boarding school for little girls who could then be brought up on Russian lines and in the Orthodox Creed. All the Sisters are refined, clever women, and have had nursing training, and they would devote themselves to the work. The school was to be conducted on the lines of the Russian colleges of pre-Revolution days, and the children would, in addition, be trained in some profession which would enable them to earn their living. They would also be thoroughly grounded in house-keeping, cooking and laundry work, etc.

At this time Mother Eugenia found that there was a suitable house to be let in the neighbourhood of Paris. The house was formerly the property of the celebrated Madame de Sévigné. Mother Eugenia and the Sisters moved in and applications for admission from old and young came streaming in to the Villa des Orangers. But alas, what can be done with nineteen rooms when the whole of France is teeming with Russian children and old people ?

And there are two great difficulties—there always are difficulties in this sublunary world of ours ! One is the total lack of money in the Community ; the other is the absolute impossibility for the majority of its destined inmates to pay for their board, clothing and other expenses.

If Mother Eugenia could obtain a certain sum of money she could organise something to make her work self-supporting—agriculture, poultry-keeping, rabbit-breeding, canteens for the Russian men and women who work in the factories near Paris, or she could start workrooms for lingerie or millinery, etc. The house has a beautiful garden, partly a market garden and partly flowers.

She is also most anxious to get people interested in her protégés, and would like to find " godfathers " and " godmothers " for the most destitute among them. The total cost for the maintenance of a child is two hundred francs a month, that for one of the old people two hundred and fifty francs a month.

There are already twenty little girls in the boarding school and eight aged people in the home.

The Reverend Mother Superior of the first Russian Orthodox Religious Community in Western Europe therefore appeals to her Anglican brethren to pray with her and her spiritual daughters to Our Heavenly Father that He may bless and protect this newly-founded work. She asks the Anglicans to support her with fraternal

sympathy and advice and to do what they can in the way of affording material help to her protégés. The Community is dedicated to "Our Lady of the Unhoped-for Joy" and the present address is:—

Madame Mitrofanoff, Villa des Orangers, 17, rue de Paris, Gargan-Livry (Seine-et-Oise), France.

In order to make this work self-supporting, 1500 francs will be needed for starting it.—Margaret Thiévart, R.W.C.S.—Sister.

AT WESTMINSTER ABBEY, JUNE 29, 1925.

AT LAMBETH PALACE, JUNE 29, 1925.

FRONT (*left to right*).—Abp of Jordan, Abp of Nubia, Dr Alivisatos (repr. Abp of Athens), Metrop. of Kiev, Abp of Thyateira, Patriarch Photios, Abp of Canterbury, Patriarch of Jerusalem, Mar Shimun, Abp of Upsala, Metrop. Evlogie, Bp of Sevastopol.

BACK.—Revs M. G. Haigh, R.F. Borough of C'ple, H. de Candole J. Ellison, Sir W. H. Dickinson, Archdn Waddy, Dr Jenkins, Prof. Glubokovsky, Armenian Vardapet Goussan, Dr. Radu (repr. Patriarch of Rumania), Canon Douglas, (American) Bishop Darlington, Sec. of [illegible] Gibraltar Commander Lake Fr. Hezzell Mr Riley Fr. Turner.

CHRONICLE AND CAUSERIE.

THE NEW ŒCUMENICAL PATRIARCH—AN ŒCUMENICAL COUNCIL?—THE STOCKHOLM CONFERENCE—THE PATRIARCH PHOTIOS—THE MOSUL ISSUE.

THE election of the new Œcumenical Patriarch, Basil III., which took place on 13th July, brought the well-wishers of Orthodoxy a sense of relief almost too great for words. The resignation of Constantine VI., under pressure applied by the Greek Government of the day in return for the promise of certain concessions—a promise which, by the way, like most things Turkish of the kind, was intended to be illusory—had opened dangerous possibilities. Angora had intimated that no Bishop of the Patriarchate other than non-exchangeables was to be elected, and that except the non-exchangeables none of the legal electors might vote. Further, it had hinted in forceful fashion that the best Patriarch would be found in the Metropolitan of Rhodopolis, who, though received on the Synod in 1923, had formerly been an adherent of the Turkish Orthodox Church which Mustapha Kemal had employed the notorious Papa Eftim in 1920 to call into being with the hope that it would play in the Œcumenical Patriarchate the part played by the Soviet's Living Church in the Russian. Frankly, a strictly canonical election was out of possibility, and the probability seemed that either the Patriarchate was condemned to a lengthy widowhood, or that there would be imposed upon the long-suffering Great Church of Constantinople, a puppet whom, except the Soviet's creation, no autocephalous Church would, or indeed could, recognise. The pregnancy for mischief of such a happening was palpable. Wisely, perhaps, the Holy Synod of Constantinople accepted the outrageous restrictions which the Turks had imposed, and no one other than the seventeen Bishops who are non-exchangeables voted. But among the non-exchangeables was the scholarly and saintly Basil of Nicæa, of whom we have long had personal knowledge. To its exceeding credit, the Synod ignored the suggestions of Angora, and elected him with only one dissentient. The other sixty or so Bishops of the jurisdiction out of Turkey proceeded with practical unanimity to recognise the election, and so, extra-canonical though it was, regularised it. We will not recapitulate the new Œcumenical Patriarch's career. He is now past his 75th year, but is still vigorous. During his long rule in the Diocese of Nicæa he showed himself a diligent pastor, and won the appreciation of all visitors to the City of the Creed by his reverent

and wise zeal in the restoration of the Church of the Koinesis, of which accounts have been given recently in our pages, in the *Church Times* and elsewhere, by one of our Editors. Except for Wolf's ponderous heavy treatise, his brochure on that famous shrine which to-day is represented by a heap of débris, gives the only scientific account of it, and makes delightful reading. During the War he did not take the German side. After the Armistice he refrained from that precipitate repudiation of Turkish rule which the declarations of the Entente led most of his brother Metropolitans to make. Though not a political Anglophil he is an intense friend of the Anglican Church, and shared the investigation into our ordinations which induced Professor Comnenos to advocate their acceptance. That theologian had been his pupil at Halki, and he himself pronounced the eulogy at his funeral, a summary of which was given in *The Christian East* in September, 1923. His goodwill to us is evidenced by his addressing an Eirenikon, viz., a letter in which an Orthodox Patriarch notifies his accession to his brother Patriarchs, to the Archbishop of Canterbury as well as to the heads of the particular Orthodox Churches. That his reign will be peaceful and that he may be privileged to guide the Œcumenical Patriarchate out of the dangers which threaten it will be the earnest prayer of us all.

The Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem are now all occupied by men who have passed three score years and ten. The Patriarchate of Russia is, of course, in widowhood. Of the two modern titular Patriarchs, the Patriarch Dmitri of Jugo-Slavia is an octogenarian. The Patriarch of Roumania is a relatively young man of about fifty.

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The Times of 5th August printed a letter from its Constantinople correspondent in appreciation of the person of Basil III., and followed it with a leader. To criticise our premier journal would be uncongenial, for it has taken a uniformly right and chivalrous position in regard to the Orthodox Church in general and to the Œcumenical Patriarchate in particular, the friends of which owe it a large debt. None the less we regret that its correspondent should have construed what he had heard about the project of an Œcumenical Council being convened by the Orthodox next year at Jerusalem into a decision on the part of Basil III. to convene one, and still more that the leader in question should have debated as to whether the Orthodox intention to invite the Anglican, the Swedish and other historic Churches to be represented thereat, might or might not mean the summoning them to take part in it as constituent members. In fact, though there has been much debate, no actual

step towards the convention of a Council of the autocephalous Orthodox Churches has been taken since the project was first mooted, viz., immediately after the Armistice in that Constantinople Encyclical of 1920 which did much to bring about last month's world conference on Life and Work in Stockholm. The tragic happenings in Turkey and in Russia, which have postponed the putting the project into effect in the past, continue to operate. That, for example, such a Council can be held without Bishops from Russia is hardly thinkable, and while the Karlowicz Synod may be doubted to possess the requisite authority to nominate representatives, those who in the Russian chaos would claim to represent the Russian Church would not be such as the rest of the Orthodox World could accept. Therefore, while there exist extremely grave and cogent internal reasons for the holding of a Pan-Orthodox Council and one may be held, there is no present prospect of the requisite conditions for the assembly of an Œcumenical Council. Again, there never has been any talk—much less has there been any mind among the Orthodox—to convene a Council which would be Œcumenical in the sense that Churches other than itself would participate in it on equal terms. As we have shown elsewhere, the Orthodox Church can recognise no Church outside itself as a constituent part of the one Visible Church. It has never dogmatised as to what may exist outside its limits, but its principles compel it to restrict its cognisance to its own Communion. For the Orthodox, therefore, their Church is the whole Church, the One and Only Ark of Salvation and, an Œcumenical Council being a General Council of the whole Orthodox Church, its members must be members of the Orthodox Church. That which the Locum Tenens Dorotheos had in mind in 1920, and which has been intended in the many references to his first statement as to Anglicans and others being invited to attend the proposed Council, was no more than that the Anglican and other Churches would be invited to send delegations after the manner of the delegation sent by the Œcumenical Patriarchate to the Lambeth Conference of 1920. The fruits of the sending that delegation were considerable, and since its sending much water has flowed down the Thames. A similar Anglican delegation to a Pan-Orthodox Council might result in an agreement which would be the preliminary to Inter-Communion. On the other hand, there are many urgent and pressing questions—such as the change of the Calendar and other reforms recommended at Constantinople in 1923, some of which have been adopted by certain autocephalous Churches but not by others—that press for solution. Accordingly, the need for a Pan-Orthodox Council is agreed by the whole Orthodox Church, if only because the present practical divergence between the autocephalous Churches are a serious breach of the Œcumenical principle that no change of any importance should be made by a particular

Church without the authority of such a Council or by General Consent. It is, therefore, very possible that the sense of this need may lead to a Council of the whole Orthodox Church being assembled even under present conditions, but no decision has been made and no step taken to that end.

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After leaving England on 20th July, the Patriarch of Alexandria spent three weeks in France at a watering place, and thence proceeded to Stockholm to take part in the Universal Christian Conference on Life and Work as the guest of the Archbishop of Upsala and of the Church of Sweden. That Conference was concerned, of course, not with the confessional relations of its members, but with the practical attitude of Christians towards economic, industrial and similar matters, and did excellent work. Seeing that it was Universal in the sense that all Christian Confessions were invited to be represented at it, and that German and Scandinavian, as well as British and American Liberal Evangelicalism, responded readily to the invitation, its atmosphere was tinged with Protestantism of that Liberal Evangelical type which sees no obstacle to Inter-Communion in the lack of dogmatic agreement. But to say that the presence of the Patriarch and of the other Orthodox delegates compromised their Church is an absurd statement. Apart from other and more direct results of the Conference, was the establishment of an atmosphere of goodwill among the delegates who met at Stockholm, which must react favourably upon the world situation. That, with Protestantism represented fully, and historic Christianity represented less fully, some of the speakers and even of the leaders in the organisation of the Conference, should use phraseology which none of the latter could accept, was probably inevitable. At their worst, however, those utterances were simply personal and individual, and committed no one except their authors. We are glad that the Conference was held, and also that Anglican and Orthodox took part in it.

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It is often said that the Anglican Churches are in Union with the Swedish. An economic Inter-Communion was sanctioned, indeed, at Lambeth in 1920, and Anglican Bishops have taken part in the consecration of a Swedish Bishop, but the position of the Swedish Church in many matters needs elucidating and, perhaps, amending before formal and full Union between the two Churches can rightly become possible. On the other hand, those Anglo-Catholics who visited Stockholm were deeply impressed by the reverence, dignity and ritual accompaniments of the Swedish "High

Mass " at which they were present in the Engelbrekt Kyrk on 23rd August. Thus the Altar was very Western, the Swedish Ministers, were vested in copes and chasubles, there was a profusion of Lights, the Crucifix was in evidence, and so on. The Swedish Liturgy with its Agnus Dei, its *Se Gotts Guds Lamm*, etc., is certainly capable of favourable consideration. That Anglicans and Orthodox should encourage whatever tendency exists among the Swedes to find their way towards the Historic Faith is a plain duty.

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Besides the Patriarch Photios and Archbishop Germanos, among the Orthodox present at Stockholm were Archbishop Nicholos Balan of Sibiiu, the second Prelate in the Rumanian Church, who has special jurisdiction over Transylvania, the Metropolitan Nektarios of Czernowicz, the Archimandrite Scriban, our old friend, and Professor Ispir of Bucharest, the Archimandrite Valerian and Professor Irene Georgevic, both of Serbia, and the Metropolitan Stepan of Sophia, the Bishop of Znepole and Professor Zankov representing Bulgaria. If the Orthodox contingent was less impressive both for number and for dignity than that which was present at the Abbey on 29th June, the part they played at Stockholm was none the less a remarkable rebutment of the slander that the Orthodox Church is indifferent to great moral issues.

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As we go to Press, we are shocked to receive news of the sudden death of the Patriarch Photios at Zurich on 5th September, whom one of our Editors had left only a week before in Stockholm, tired and anxious to get away, but apparently in good health. His Beatitude had accepted invitations from the Patriarchs Dmitri and Miron Christea to break his journey to Egypt from Sweden at Belgrad and Bucharest for the purpose of discussing some of the problems to which we have referred above. Of course, the travelling to Europe at all had been a serious undertaking for a man well past 70. His medical man, Dr. Karapoulos, who accompanied him, had been uneasy on account of his weak heart, even during the stay in London, and the fainting fit which caused the interruption of his speech at the dinner in the Holborn Restaurant had alarmed those present. Consequently his Anglican friends had done their best to persuade him not to accept the Stockholm invitation, and were surprised when he put the good which he could do in front of his inclination and responded to pressure from the Archbishop of Upsala. It would appear that the strain of so much further travelling and public speaking,

together with a cold snap of weather, proved too much for an enfeebled constitution. That his death should have occurred away from Alexandria and during the first visit which he had paid to Western Europe is indeed a sad coincidence. But history will record that he paid that visit in order to be present in the Abbey on 29th June, that he thus obtained a first-hand knowledge of the Anglican Church and, having done so, abandoned his prejudice against it and with wonderful freshness of mind not only became convinced of the possibility of the Reunion of the Orthodox Church with her, but had begun to work eagerly for that end. Indeed, to his twenty-five years' rule of the Alexandrian Patriarch he thus added, at the last, the great service to the whole of Christendom that he served as an ambassador of Christian Unity.

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The Supreme Catholicos of the Armenians has appointed the Vardapet Goussan to be Vardapet Episcop in Great Britain. This means that, though not in episcopal orders, he will exercise episcopal jurisdiction over the members of his nation in this island.

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As a token of his appreciation of the way in which the Rev. Father Timotheiev has represented him at Lambeth and towards the English Church, the Metropolitan Evlogie took the occasion of his celebrating the Liturgy at St. Philip's on Sunday, 12th July, to advance him to the dignity of the Protopresbyterate. We Anglicans feel this action to have been a delicate compliment to our Primate and to the Anglican Church. We record also with pleasure that the Metropolitan presented the Rev. W. R. Corbould with a Russian Protopresbyter's insignia.

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We congratulate the Archbishop of Thyateira on having received the rare honour of a D.D. *honoris causa* at Oxford on 16th June. The following speech of Mr. A. B. Poynton, who took the place of the Public Orator, will interest our readers :—

Honorary Degree of D.D.

" The Right Rev. GERMANOS, Metropolitan of Thyateira.

Nos qui profectum Sacrosanctae Matris Ecclesiae in formulis nostris commemoramus, eos praecipuo studio excipere solemus qui

Christianae Fidei sanctitatem non modo pietate sed eruditione et doctrina tuentur. Nunc ad vos is accedit quem diligentissimum et doctissimum Ecclesiae praeceptorum defensorem esse omnes qui norunt una voce confirmant. Nullam enim vitae suae partem non ita egit, ut modo docendo, modo scribendo, modo res administrando utilitatem suam commendaret. Magna est ei philosophiae peritia, magna Theologiae. Testatur Academia Lipsiensis in qua summos honores adeptus est, Adolphi Harnack judicio probatus; testatur Novum Eboracum; testatur denique Halkiensis Insulae Collegium, in quo cum esset educatus postea eodem reversus alios in eisdem studiis instituit. Quo opere, utilitatis pleno illo quidem, etiam maius aliquid aggressus est, namque ad principatum Collegii electus Episcopus, ut fit, consecratus est, qui Seleuciae provinciae Metropolitanus praesideret. Decimo deinceps anno ita Thyateira Seleuciam mutavit, ut occidentalis Europae partis Exarchi dignitatem obtineat, Archiepiscopo Cantuariensi legatus a latere. Thyateirae quidem Ecclesiae lampas ad tempus exstincta est, sed aliquando daturus est ei Spiritus 'stellam matutinam.' Nos Christianae fidei ac disciplinae vindicem, Fidelium in urbe Constantini 'pressuram' ob nomen Christi habentium defensorem, pacis inter gentes et concordiae inter Ecclesias studiosissimum nostris ordinibus libentissime adscribimus. Praesento vobis reverendissimum Archiepiscopum Germanos, ut admittatur ad gradum doctoris in sancta Theologia honoris causa."

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Having attended the Stockholm Conference, Mar Grigor Antau, the cultured Syrian Orthodox, *i.e.*, Jacobite, Bishop of Jerusalem, came on to London, and was our guest for the greater part of September. The many Anglicans to whom he had shown kindness in the Holy City, and notably the Anglo-Catholic Pilgrims, gave him a warm welcome.

The Jacobites, who are, of course, the modern representatives of that part of the Syriac-speaking peoples who became "monophysite" in the fifth century, are often termed West Syrians to distinguish them from the East Syrians, *i.e.*, the representatives of that other part of the Syriac-speaking peoples, who, living in Persia, broke off from Byzantine Christianity in the same century, and are known equally erroneously as Assyrians or Nestorians. These latter have been treated very callously by the Entente, whose splendid smallest ally they were in the War. As is well known, the Turk aimed at exterminating them and, in consequence, after the Armistice the survivors did not dare to return to their homes in the hill country to the north of the Mosul vilayet. To that vilayet Angora laid vehement claim at Lausanne, but in spite of the French intrigue

which M. Franklin Bouillon had engineered, and which had brought about both the Smyrna holocaust and the renaissance of Soviet strength, was resisted firmly by Lord Curzon. After much wrangling it was settled in the infamous Lausanne Treaty that, if England and Turkey could not agree, the League of Nations should arbitrate as to whether the Mosul lands should go to Iraq or to the latter. The League accordingly appointed a Commission, which, after visiting the vilayet, has at length recommended that Great Britain should continue to be the mandatory power for Iraq and that, if she does, Mosul, and with it the Assyrian lands, should be freed from Turkish tyranny for ever. Mr. Amery, on behalf of Great Britain, having declared himself willing to the extension of the Iraq mandate, it might be thought that at last the long-drawn tragedy of the Assyrians was to cease. As we write, however, the Turk is giving notice that he will not accept the decision. If it be asked how he hopes to defy the civilised world, the answer is that Mustapha Kemal relies upon the same support which encouraged him to his *chef d'œuvre* at Smyrna. This the *Daily Mail* Rothermere Press, the sinister Turkophilism of which in 1922 was responsible for a sea of blood, is busy with rancous leaders, demanding that, whatever the League decides, the Mosul vilayet and its unhappy peoples should be handed over to the tender vengeance of Angora. If that cry be sustained, Kemal may reckon that he has enough friends in England to secure his impunity.

Meanwhile, we note with satisfaction that, at the wish of the Archbishop of Canterbury, the work of his Mission of Help to the Assyrians is to be reinforced by Fr. Panafil, a priest sent to Mesopotamia by the American Church.

THE ENGLISH CHURCH UNION.

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